

A
FULL VIEW
 OF THE
 Doctrines and Practices
 OF THE
Ancient Church
 Relating to the
EUCCHARIST.

Wholly different from those of
 The Present *ROMAN* CHURCH,
 And inconsistent with the Belief of
TRANSUBSTANTIATION.
BEING

A sufficient Confutation of *Consensus Veterum, Nubes Testium*, and other *Late Collections* of the Fathers, pretending the contrary.

By Mr Patrick.

Rectum est Index sui & Obliqui.

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A

PREFACE to the READER.

THAT which is here offered to thy
Perusal, was occasioned by some
late Pamphlets *, that
appeared, much about
the same time, in Print, pretending
by a Heap of Testimonies from the

* Succession of Church
and Sacraments.
Consensus Veterum.
Nubes Testium.

Fathers to prove, as in some other Doctrines, so
particularly in that of the Corporal Presence and
Transubstantiation, That the Ancient Church, and
the present Roman, are at a good Agreement.

It is very hard for Us to believe this, and
scarce credible that they themselves did so, when
we see so much Unsincerity in their Allegati-
ons; such Deceit and contrived disguising the
Sense of the Fathers, in their Translations; such
late, uncertain, and supposititious Writings ci-
ted by them, under the Venerable Names of
Ancient Authors: When the way that Procrustes
took, of stretching Limbs, or chopping them
off, to make all agree to his Bed who were to
be laid in it, is used to make the Ancient and the
Present Church to agree, a Consent thus procured
can occasion but a short and a sorry Triumph.

Yet

P R E F A C E.

Yet those Performances have been cry'd up, and they are look'd upon as *Storehouses* and *Repositories*, whence any Champion of theirs who enters the *Lists*, may be furnish'd from the *Fathers*, either with what is necessary for his own Defence, or the assailing of an Adversary. The *Representer*, since that, made great use of them, in a brisk *Attaque* he made upon the *Dublin Letter*, tho' the *Success*, I believe, did not answer his Expectation. The *Convert* of *Putney's* Performance (who in his *Consensus Veterum* made the largest Shew of *Fathers* on behalf of *Transubstantiation*) has had a particular Consideration given it, by his worthy Answerer * : And so all the other Testimonies in the rest of them, that are of any seeming strength and moment, have received Answers to them from other Hands; particularly from the Learned Author of *The Doctrine of the Trinity and Transubstantiation compared*, Part 1.

* *Veteres
Vindicati.*

If any thing, after all, seems to be wanting on our Part, it is this; That as our Adversaries have made a *Shew of Fathers* (for I can give it no better name) pretended to countenance their Doctrines of the *Corporal Presence* and *Transubstantiation*; so we also ought to have our *Collection of Testimonies* from the *Ancients*, made faithfully and impartially, wherein their true Sense in these

P R E F A C E.

these Matters may be clearly seen and viewed, and thereby their Dissent from this Church appear plainly, in those things that either *constitute* this Doctrine, or are necessary *Consequents* of it. And this is that which I have undertaken in the following Papers; wherein as the Usefulness of the Design has encourag'd me to take some Pains, so I shall think them well bestowed, if the Reader will bring an honest and unprejudic'd Mind to the Perusal of them, and suffer himself to be determin'd in his Opinions concerning this Controversie, according to the Evidence of Truth here offered for his Conviction. If the Differences (which the annexed Contents of the Chapters give an Account of) are of such a Nature, and stand at such a wide Distance, that it's impossible ever to bring Transubstantiation to shake Hands with them as Friends; and if the two Churches, the *Ancient* and the *Present Roman*, are really divided and disagreeing, as I pretend to have demonstrated, in those Points, it will then I hope hereafter be ridiculous, to talk confidently of a *Consent of Fathers*, and of a *Cloud of Witnesses* on their Side.

But if I am herein mistaken, I am so little tender of my Reputation, compared with Truth, that I heartily desire to be confuted and made a Convert; for I am conscious to my self

P R E F A C E.

self of no false Fathers I have cited for true ones; of no disguising or perverting their Sense, by an Ill Translation of their Words; (which I have therefore set down in their own Language) of no imposing upon the Reader a Sense of my own making, contrary to what I believe that they intended.

I have but one Request more to make to the unknown Author of a Book intituled, *Reason and Authority, &c.* who mentioning the *Defence of the Dublin Letter* * (for which I have some reason to be concern'd) says, That the *Authorities of the Fathers there urged are, as he conceives, in the Sense of them, either mistaken or misapplied, and that he shall endeavour to reconcile them to other Expressions of the Fathers, and to (that which he calls) the Catholick Doctrine of Transubstantiation.* I humbly desire, when he is about this *Reconciling Work*, and his Hand is in, that he would go on to reconcile also the *Differences* urged in the following Papers. Which if he shall do to any purpose, I promise to return the Complements he has pass'd upon that *Defender* with Interest, and to alter my present Opinion of him, upon his Performances in that Book.

Farewell.

THE

THE
CONTENTS
OF THE
CHAPTERS.
BEING

A Summary of the DIFFERENCES betwixt the
FAITH and PRACTICES of the Two Churches.

CHAP. I. The First Difference. *The Roman Church asserts perpetual Miracles in the Eucharist: The Ancient Church owns none but those of God's Grace, working Changes in us, not in the Substance of the Elements.* Page 1

CHAP. II. The Second Difference. *They differ in determining what that Thing is which Christ calls My Body; which the Ancient Church says is Bread, but the Roman Church denies it.* 7

CHAP. III. The Third Difference. *The Roman Church believes, That Accidents subsist in the Eucharist without any Subject: This the Fathers deny.* 12

CHAP. IV. The Fourth Difference. *The Roman Church uses the Word Species, to signify those self-subsisting Accidents: the Fathers never take Species in this Sense.* 16

CHAP. V. The Fifth Difference. *The Fathers differ from this Church about the Properties of Bodies; as,*

1. *They assert, That every organiz'd Body, even that of Christ, is visible and palpable.* 21

2. *That every Body possesses a Place, and is commensurate to it, and cannot be in more Places than one, nor be entire in one Part, nor exist after the manner of a Spirit. All which*

a

Transub-

The Contents.

<i>Transubstantiation denies.</i>	Page 22
3. That it is impossible for one to dwell in himself, or partake of ones self; this inferring Penetration of Dimensions, and that a greater Body may be contained in a lesser; which the Fathers deny.	29
CHAP. VI. The Sixth Difference. The Roman Church teaches us to disbelieve the Report of our Senses, which tell us, That Bread and Wine remain in the Eucharist: The Fathers urge this Evidence, even with relation to Christ's true Body.	31
Object. The Fathers call upon us not to believe our Senses in the Case of the Eucharist.	
Answ. 1. The Fathers appeal to our Senses in this Case.	39
2. They call upon Men not to regard their Information, in Matters wherein none question the Truth of their Information.	ibid.
3. The true Reason why the Fathers call us off from listening to our Senses, is, to make us regard and attend to things beyond their Information.	40
A Place of S. Cyril of Jerusalem, and another of S. Chrysostome, explain'd.	42
CHAP. VII. The Seventh Difference. When the Fathers call the Eucharist Christ's Body and Blood, the Roman Church understands it of Christ's Natural Body; but the Fathers mean it commonly of the Bread and Wine. Several Observables from the Fathers, to explain and prove this; as,	
1 Obsl. They tell us of their studiously concealing the Mysteries from some Persons.	44
2 Obsl. The Fathers, in their manner of speaking concerning Christ's Body, point at another thing than his Natural Body.	46
3 Obsl. They speak of Christ's Body with Terms of Restriction and Diminution.	48
4 Obsl. They give us Reasons why it is call'd Christ's Body, (which none do for calling things by their Proper Names) from its Resemblance and Representation.	49
5 Obsl. What they call Christ's Body, they say is without Life or Sense.	51
6 Obsl. They speak of Divisions and Parts of it, not to be affirmed of his Natural Body.	52
7 Obsl. They speak of making Christ's Body, differently from	

The Contents.

from the Sense of the Roman Church.

They affirm, 1. That whatsoever is made, was not before it was made. 54

2. That Bread is made his Body, and that it is made of Bread and Wine 55, 56

They call it sometimes Mystical Bread, sometimes Christ's Mystical Body. 57

8 Obf. They speak of Christ's Body as sanctified and sacrificed in the Eucharist, which is only true of his Typical Body. 58

The Natural Body of Christ cannot be sanctified nor sacrificed properly. 59

CHAP. VIII. *The Eighth Difference. When the Fathers mention a Change and Conversion in the Eucharist, the Roman Church understands such a Change as abolishes the Substance of Bread and Wine: The Fathers never understand it so.* 62

Several Assertions of the Fathers to explain this.—

1 Assert. They distinguish between the Conversion of a thing, and its abolishing. *ibid.*

2 Assert. When they speak of a Conversion into what was before, they suppose an Accession and Augmentation of that into which the Change is made. 63

3 Assert. The Fathers use the same Terms of Conversion, Passing into, Becoming another thing, &c. in other Cases besides that of the Eucharist, wherein all confess no Change of Substances is made. 65

Some Axioms of the Fathers to this purpose. *ibid.*

Their Instances of such Changes given, in Nature, in Regeneration, in Christ's Incarnation, our Resurrection, in Baptism, wherein the Change, however express, can be only in Qualities. 65, 66, 67

4 Assert. The Fathers, by a Change in the Eucharist, mean either a Change into a Sacrament, or that of Efficacy and Virtue, by infusing and adding Grace. 69, 70

5 Assert. They express as fully, and in the same manner, our substantial Change into Christ's Body, as of the Bread into Christ's Body. 72

CHAP. IX. *The Ninth Difference. The Roman Church asserts a substantial Presence of Christ's Natural Body in the Eucharist, which the Fathers deny.* 74

The Contents.

Several Positions of the Fathers to this purpose.

- 1 Pos. *The Fathers look upon Christ's Body as absent from Earth since his Ascension; tho' in another sense he is present still.* ibid.
- 2 Pos. *They distinguish the presence of Christ's Body from the Sacrament of it, which they make to be a memorial of him as gone away.* 77, 78
- 3 Pos. *Whatsoever presence of Christ the Fathers speak of in the Eucharist, they acknowledge the same in Baptism, and as fully.* 79, 80
- They speak of those Waters as turned into Blood, of our being Baptized in Blood, and yet neither they, nor any else, dream'd of Transubstantiation.* 82
- 4 Pos. *They so consider the presence of Christ's Body in the Eucharist, as can no way agree to his glorified Body.* 83
- 5 Pos. *According to them, the Presence of Christ's Body to us now, is a presence to our Faith, a presence of Union, Efficacy and Grace.* 85
- What foul play the Romanists have used with an Author that deny'd this.* 90
- An Account of a late Learned Dissertation concerning Christ's Body and Blood, occasion'd by a doubt proposed to S. Austin.* 91

CHAP. X. *The Tenth Difference. The Fathers assert positively, that the substance of Bread and Wine remain after Consecration, which the R. Church denies.* 93

Proved by their asserting, that Christ offered the same oblation with Melchisedek. 101

Fraction in the Eucharist can only agree to the Bread. 103

CHAP. XI. *The Eleventh Difference. The Fathers make the Bread and Wine to be the Sacrament, Sign, Figure, Type, Antitype, Image, &c. of Christ's Body and Blood, which Transubstantiation contradicts.* 105

Instances of the particulars. Their calling it a Sacrament. ibid.

Signs. 106. *Types.* 107. *Antitypes.* ibid. *A Figure.* 108. *Image.* 110.

Further Remarks of the Fathers confirming the Argument, as

1 Remark. *They say an Image, Figure, &c. cannot be the thing it self.* 111

2 Rem. *That an Image, Type, &c. must visibly demonstrate*

The Contents.

	<i>strate that, of which it is an Image, Type, &c.</i>	112
3	<i>Rem. They make the Elements to be the Signs, Symbols, &c. of Christ as absent.</i>	113
	<i>Some Passages out of the old Liturgy in Bertram's time.</i>	114
	<i>The Doctrine of the Christians of St. Thomas in the East-Indies, confirming the same.</i>	115
CHAP. XII.	<i>The Twelfth Difference. The Fathers assert that Christs Body is not eaten Corporally and Carnally, but only spiritually. Whereas the Rom. Church teaches a Corporal Eating of Christs Body.</i>	116
	<i>Berengarius's Recantation supposes this in the most literal sense.</i>	ibid.
	<i>Tho' this sense was opposed afterwards.</i>	117.
	<i>Yet all Rom. agree that Christs Natural Body is taken into ours.</i>	118.
	<i>How long they assert it makes its stay there.</i>	ibid.
	<i>Horrid Cases how resolved.</i>	119.
	<i>What the Fathers call understanding things Carnally.</i>	120.
	<i>That they opposed the literal and carnal eating of Christ's Body.</i>	121, 122, 123.
	<i>Considerations proving they did not so understand it.</i>	
1	<i>Confid. They say we partake of Christs Body in Baptism, which can be only spiritually.</i>	125
2	<i>Confid. They distinguish eating Christs true Body from the Sacramental.</i>	126
3	<i>Confid. They assert, that the Fathers under the Old Test. did eat the same spiritual meat with us, because they ate it by Faith.</i>	127
4	<i>Confid. They represent Christs Body as dead, and that so it must be taken: Ergo spiritually.</i>	128
	<i>Two remarkable sayings of S. Austin to prove all this.</i>	130
CHAP. XIII.	<i>The Thirteenth Difference. The Fathers assert, that the Faithful only eat Christs Body and drink his Blood, not the wicked: the Ro. Church extends it to both.</i>	131
	<i>The Church of Rome will have not only the wicked but brut Creatures to eat it.</i>	132
	<i>The Cautions of the Mass suppose this.</i>	ibid.
	<i>The Fathers will not allow the wicked to partake of Christs Body.</i>	133
	<i>Two remarkable Testimonies of St. Austin.</i>	136
CHAP. XIV.	<i>The Fourteenth Difference. The different practices and usages of the two Churches, argue their different opinions</i>	

The Contents.

<i>opinions about the Eucharist.</i>	137
<i>Eight Instances of their differing practices given.</i>	
1 Instance. <i>The Ancient Church excluded Catechumens Penitents, &c. from being present at the Mysteries, enjoining all present to communicate.</i>	ibid.
<i>In the Ro. Ch. any may be Spectators, tho' none receive but the Priest.</i>	
2 Inst. <i>The old practice was to give the Communion in both kinds.</i>	139
<i>Transubstantiation made this practice cease. 141. New devices for security against profaning Christs Blood. 142</i>	
<i>No reason why the Fathers have not been as cautious in this as the Ro. Church, but their different belief. 143</i>	
3 Inst. <i>The Elevation of the Host that all may adore it, the Roman practice.</i>	145
<i>This not used in the first Ages at all; when used afterwards, not for Adoration. 145, 146</i>	
4. Inst. <i>The Rom. Church allows not the people to receive the Sacrament with their Hands, but all is put by the Priest into their Mouths, contrary to the Ancient Practice. 147</i>	147
5 Inst. <i>The Anc. Church used Glass Cups for the Wine; which would be criminal now.</i>	148
6 Inst. <i>They mixed of old the Consecr. Wine with Ink, which would now be abhorr'd.</i>	149
7 Inst. <i>In the Reservation of the Eucharist: Three differences herein consider'd.</i>	
1 Difference. <i>The Anc. Church took no care to reserve what was not received in the Eucharist: but the Ro. Church reserves all. 151, &c. 2 Differ. What had been publicly received, the Anc. Church allowed liberty to reserve privately. 156. The present Ch. in no case allows such private reservation. 157. 3. Differ. They put what was so reserved to such uses of old, as the Ro. Church would think profane. 157, 158, &c.</i>	
8 Inst. <i>The infinite solicitous caution to prevent accidents in the administration of the Sacrament; their frights and strange expiations when they happen, all unknown, and strangers to the Ancient Church. 160, &c. Which is proved positively, from the continued practice of Communicating Infants, till Transubstantiation abolished it. 165</i>	165
	<i>This</i>

The Contents.

This still a practice in the Eastern Churches, that submit not to the Roman Church. 167

CHAP. XV. The Fifteenth Difference. *About their Prayers in two particulars. 1. That the old Prayers in the Canon of the Mass, agree not with the Faith of the now Ro. Church.* 168
2. That their New Prayers to the Sacrament have no Example in the Anc. Church. 175

CHAP. XVI. The Sixteenth Difference. *That our ancient Saxon Church differ'd from the present Rom. Church in the Article of the corporal presence.* 182, &c.

The Saxon Easter-Sermon produc'd as a Testimony against them. 183, 184, &c.

Two Epistles of Elfric the Abbot, declare against that Doctrine. 187, 188.

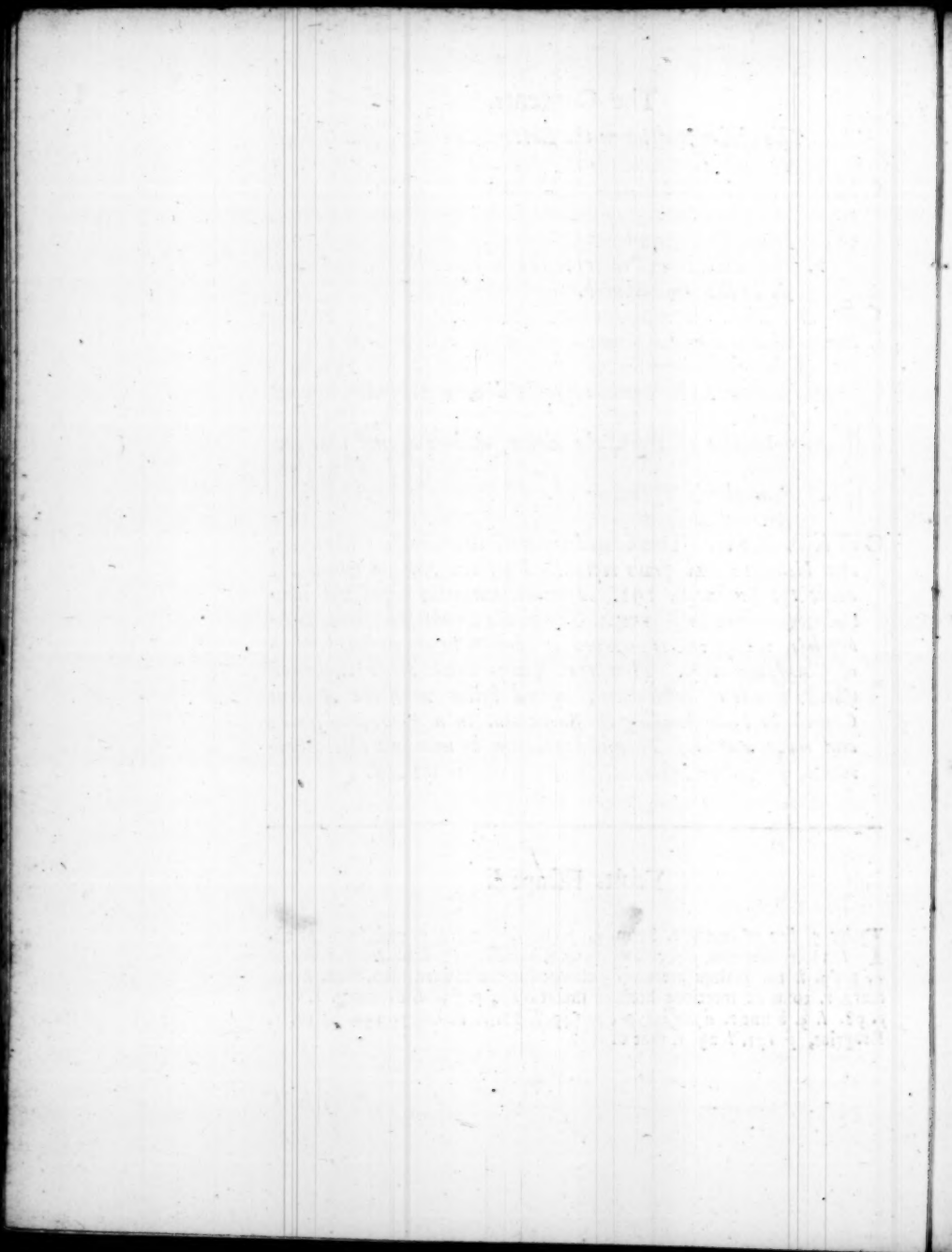
A Remarkable Testimony also of Rabanus Archbishop of Mentz alledged. 189

CHAP. XVII. The Conclusion of the whole. *Shewing, that Heathens and Jews reproached not the Ancient Christians about the Eucharist.* 191. *Transubstantiation occasion'd new Calumnies from both.* 194. *The Jew's Conversion seems to be hopeless, whilst this is believed by them to be the common Faith of Christians.* 195. *That the Jews have better explained Christs words of Institution; agreed better with the Ancient Church in understanding the Sacrament in a figurative sense; and have confuted Transubstantiation by unanswerable Arguments, proved by Instances, from p. 196. to the end.*

Faults Escaped.

Page 5. line 16. marg. r. Sermon. 5. p. 10. l. 7. marg. r. *την ψυχην*, p. 39. l. 11. r. supposes, p. 53. l. 2. marg. r. *uelletu*, p. 68. l. 26. marg. r. Sermon. 5, p. 69. l. 10. r. thou art wholly changed in the inward Man, Ibid. l. 12. marg. r. *totus in interiore homine mutatus es*, p. 73. l. 6. marg. r. qui, p. 98. l. 5. à fine r. *ἀναζήτων*, p. 149. l. 26. r. Paten, p. 152. l. 10. r. Evagrius, p. 171. l. 23. r. that of Abel.

CHAP.



CHAP. I.

The First Difference.

The Church of Rome is forced to assert a continued Series of Miracles to justify her Doctrine of Transubstantiation. But the Fathers never mention any Miracles in the Eucharist, save only the Effects of God's powerful Grace, working great Changes in us, and advancing the Elements in the use of them thereunto, without changing their Nature and Substance.

TO give the Reader a View of what Wonders are to be believed, according to what the Trent Council has decreed concerning Transubstantiation, we need go no further than to the *Trent Catechism*, * *Ad Parochios*, part. 2. num. 25. which tells us, there are three most won-

derful things, which the Catholick Faith without any doubting, believes and confesses are effected in this Sacrament, by the Words of Consecration.

1. *That the true Body of Christ, that same Body which was born of the Virgin, and sits at the Right-hand of the Father, is contained in this Sacrament.*

2. *That no Substance of the Elements remains in it, tho' nothing may seem more strange and remote from our Senses.*

3. *What is easily collected from both, That the Accidents, which are seen with our Eyes, or are perceived by our other Senses, are without any Subject (in which they subsist) in a strange manner, not to be explained. So that all the Accidents of Bread and Wine may be seen, which yet inhere in no Substance, but subsist by themselves, since the Substance of the Bread and Wine are so changed into the very Body and Blood of our Lord, that the Substance of Bread and Wine cease wholly to be.*

B

But

A full View of the Doctrines and Practices

But others of the Romish Writers have made a larger and more particular Enumeration of the Miracles wrought in the Eucharist, which no Created Power can effect, but God's Omnipotency alone. I'll give them in the Words of the Jesuite *Pererius* *, who reckons these Nine distinct Miracles.

* In Joan. c. 6. Disp.
16. num. 48.

1. *The same Christ remaining in Heaven, not departing thence, and without any local mutation, is really and corporally in the Sacrament of the Eucharist.*

2. *Nor is he thus there only in one consecrated Host, but is together in all Hosts consecrated throughout the whole Earth.*

3. *Tho' the Body of Christ in the Sacrament has all its Quantity and Colour, and other sensible Qualities; yet as it is in the Sacrament, it is neither there visibly nor quantitatively * as to its situs, and extension unto Place.*

* Quantum ad situm,
& extensionem ejus
ad locum.

4. *Tho' the Body of Christ be in it self greater than a Consecrated Host, yet according to the (Esse) Being it has there, it is whole in that Host; nor only whole in the whole consecrated Host, but also whole in every part thereof.*

5. *If those Accidents of the Consecrated Host be corrupted, and it should happen that of them Worms or any other Animal be generated, there is a great Miracle in their Generation: For either the Materia prima is created anew, out of which the substantial Form of those Animals is produced, as many Divines now think; or, according to S. Thomas, which seems to be a greater Miracle, The Quantity that was of the Consecrated Host, supplies the place of the Materia prima, and in it is produced the substantial Form of those Animals which are generated from thence.*

6. *The very Conversion of Bread and Wine into the Body and Blood of Christ, which is properly called by Divines Transubstantiation, is a great Miracle; for such a Transmutation is found in no other thing, and is besides all the Order and Course of Nature, and can be made by no Created Power, but by God's Omnipotency alone.*

7. *The Manner by which such Transubstantiation is made, is not without a Miracle; for it is made by the Words of Consecration, pronounced rightly, and, as it ought, by a Priest. Therefore, as naturally supposing the last disposition in Matter to produce the Form of Fire, the Form of Fire is infallibly*

of the Ancient Church, relating to the Eucharist.

3

bly produced in that Matter : So the Words of Consecration being pronounced by the Priest, Christ himself is infallibly in that Consecrated Host.

8. After Consecration, the whole Substance of Bread and Wine ceasing to be, yet their Accidents do not cease, but remain : Neither do they remain inhering in any other Subject, but (per se existunt) exist by themselves, which is truly besides and above the Nature of Accidents, whose esse (as the Schools say) is inesse, because they can neither be produced nor remain naturally without a Subject.

9. Lastly, Those Accidents of the Consecrated Host, tho' without the Substance of Bread and Wine, yet have the same natural Virtue which Bread and Wine had before Consecration ; viz. the Virtue of nourishing, encreasing, and strengthening the Body of the Person that receives it ; when yet Nutrition is made by conversion of the Substance of the Food into the Substance of the Living Creature.

By reason of which Miracles (he says) the Church sings thus in the Hymn for Corpus-Christi day.

Quod non capis, Quod non vides,
Animola firmat fides, præter rerum ordinem :
Etsi sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit :
Præstat fides supplementum sensuum defectui.

That is,

What never yet was understood,
Nor ever seen by any Creature,
A confident Belief makes good,
Tho' cross to all the Laws of Nature.

Tho' Sense will not be brought t' allow it,
A Heart sincere may be secure,
And, waving all its Scruples, sure,
Since Faith alone's enough to do it ;
For Faith supplies the Senses want,
And makes good Measure, where that's scant.

A full View of the Doctrines and Practices

As for the *Fathers*, they are so far from consenting to this *heap of Miracles* in the Eucharist, that we have reason to think, as to some of them, they never entred into their thoughts, nor never troubled themselves about them; and, for the most of them, tho' they are direct Consequences of Transubstantiation, yet they are opposed and contradicted by the *Fathers*, as shall be shewn in Particulars afterwards: Here it shall suffice to say in general, That the *Fathers* give us this as a Character of the old Hereticks, to urge God's Omnipotency to countenance and give a colour to their Fignments and absurd Opinions. Thus *Gr. Nazianzen* says of the *Apollinarians*,

* Ὁ τοῦ τούτων ὅψε-
ζόμενος τῶν λόγων
μῶν, καὶ ἀποδύναται
ἐπὶ τοῦ Διυαλῶν εἶναι
Θεῷ. Orat. 51.

† Contr. Praxeas, c.
10. Si tam abrupte
in presumptionibus
nostris hac sententia
utamur, quidvis de
Deo confingere pote-
rimus; quasi fecerit,
quia facere poterit.

Non autem quia omnia potest facere, ideo credendum est illum fecisse, etiam quod non fecerit; sed an fecerit, requirendum.

* *Gr. Nyssen* in *Hex-*
amercon. Μέτρον τῆς
δυνάμεως τοῦ Θεοῦ τὸ
δίδαγμα ἔστι.

† *Stromat.* l. 4. prope
finem. Ὅτι οὐκ ἔστι
οὐκ ἔστι. ὁ Παῖς
καὶ τὸ πᾶν.

|| L. 5. contr. Cels.

* That being pressed with these Reasonings, they fly to this, That to God it is possible. And *Tertullian*, when *Praxeas* also urged God's Omnipotency, gives this excellent Answer to him. If we may so abruptly use this Sentence, (viz. That to God all things are easie) in our Presumpti- ons, we may then feign any thing we please of God; as if he had done a thing, because he was able to do it. But because (God) can do all things, we are not to believe he has done that which he has not done; but we are to inquire, whether he has done it or no.

Thus *Gr. Nyssen* * asserts, That the Will of God is the Measure of his Power. And *Clemens of Alexandria* †, That God who is Omnipotent, will effect nothing that is absurd. And *Origen* ||, When we say, That God can do all things, we know how to understand all things, not of such things as cannot exist, and are unintelligible.

* Οὐδὲν ἀξίον τοῦ Πάν, ἐκ ὧν ἡ ἀντιθέσις, ὡς ἐκ ἡ ἀδυνατοῦ.

Obj. If any object, That the *Fathers* often bring in Instances of Gods miraculous Power (as *St. Ambrose* does in the *Red Sea* and the *River Jordan*, and in the miraculous Conception of our Saviour, &c.) to create Faith in Men as to the great Change that is wrought in the Eucharist.

of the Ancient Church, relating to the Eucharist.

5

Ans. I answer, True indeed : But then it is to be remembered, (what shall hereafter be more fully declared) that the Change there is not terminated upon the Substance of the Elements, nor is God's Power shewn upon them, to alter their Nature from what they were before, so as to destroy them ; but it is an addition of Grace to their Nature, and an advancement of them to produce wonderful Effects upon us in the use of them. So that now the Element of Water in Baptism is no more a common thing, but is employed by God to wash away our Sins, to cleanse our Souls, and to regenerate and renew us : And in the *Eucharist* the Bread and Wine, which in themselves are the Food of our Bodies, are advanced to be a Means to communicate the Body and Blood of Christ to us, for the nourishing and refreshing our Souls, and to make us Partakers of the saving Effects of his Death and Passion ; which are only Miracles of God's Grace. And the *Fathers* urge the forementioned Miracles in Nature, to assure us of these Wonders of Divine Grace. And this they do not only in the case of the *Eucharist*, but of *Baptism* also ; where yet none assert any Conversion of the Substance of Water into any other thing. Thus *S. Ambrose* * : * *De iis qui initiantur*, Mary conceived by the Holy Ghost, without the intervention of any Man, as *S. Matthew* tells us ; She was found with Child of the Holy Ghost. If then the Holy Spirit coming upon the Virgin made her to conceive, &c. we need not question but that the same Spirit coming upon the Water of Baptism, or on him that is baptized, do's produce true Regeneration. And *P. Leo Mag.* † Christ gave to the Water, what he gave to his Mother ; for the Power of the most High, and the Overshadowing of the H. Spirit, which caused Mary to bring forth our Saviour, the same causes the Water to regenerate a Believer. Excepting therefore these Wonders of God's Grace, the *Fathers* knew no other Miracles in the Sacraments ; and these Wonders are common to both the Sacraments, and not peculiar to one of them only.

fecit ut Maria pareret Salvatorem, eadem facit ut regeneret unda credentem.

This

* In 3. part. q. 75. This even Card. Cajetan * was so sensible of, that he art. 1. Non est disputandum de divina potentia, ubi de Sacramentis tractatur. *Ibid.* art. 2. tells us, *We must not dispute concerning God's Power when we treat of Sacraments.* And again, *It is a foolish thing to assert in this Argument, whatsoever God can do.*

Stultum est ponere in hoc argumento, quicquid Deus potest facere.

He was not ignorant of what S. Austin had said long before†, who speaking of Signs taken to signify other things, and instancing in the Bread taken and consumed in the Sacrament, adds, *But because these things are known to men, as being made by men, they may have Honour given them for their relation to Religion; but cannot raise Astonishment, as Miracles or Wonders.* Which he could never have said, if he had believed the Wonders and Miracles of Transubstantiation.

* Lib. 3. cont. Julian. I'll conclude this Head with another Saying of his *, c. 3. Hæc sunt sententiarum portenta vestrarum, hæc inopinata mysteria Dogmatum novorum, hæc paradoxa Pelagianorum hæreticorum mirabiliora quàm Stoicorum Philosophorum.— *I'll conclude this Head with another Saying of his *, which may be as well applied to the absurd Paradoxes and Miracles which the Roman Church advances in this Case of the Eucharist, as ever it was to those he there confutes about Baptism. These are the Prodigies of your Opinions; these are the uncouth Mysteries of New Dogma's; these are the Paradoxes of Pelagian Hereticks, more wonderful than those of the Stoick Philosophers.—The things you say are Wonderful, the things you say are New, the things you say are False. We are amazed at your Wonders, we are cautious against your Noveltyes, and we confute your Falsities.*

Mira sunt quæ dicitis, nova sunt quæ dicitis, falsa sunt quæ dicitis. Mira stupemus, nova cavemus, falsa convincimus.

But this Difference being more general, we go on to more particular ones.

CHAP. II.

The Second Difference.

The Church of Rome differs from the Fathers, in determining what that thing is which Christ calls MY BODY.

THE *Trent Catechism* (a), tho' it do's not determine (a) *Ad Paroch part. 2. n. 37. S. Hac vero. Si panis substantia remaneret, nullo modo dici videretur, Bread remained, it seems no way possible to be said that, THIS IS MY BODY.* So *Belarmine* confesses (b), (b) *De Euchar. l. 1. c. 1. sec. Nonus.* that this Proposition, *This Bread is my Body*, must be taken figuratively, that the Bread is the Body of Christ by way of signification, or else it is plainly absurd and impossible. And he acknowledges (c), that this Proposition, *The Wine is the Lord's Blood*, teaches, that Wine is Blood by similitude and likeness. And elsewhere (d), (d) *Lib. 3. cap. 19,* *It cannot be a true Proposition, in which the Subject is supposed to be Bread, and the Predicate the Body of Christ; for Bread and Christ's Body are res diversissimæ, things most different.* And a little after, *If we might affirm disparata de disparatis, different things of one another, you might as well affirm and say, that something is nothing, and nothing something; that Light is Darknes, and Darknes Light; that Christ is Belial, and Belial Christ; neither do's our Faith oblige us to defend those things that evidently imply a Contradiction.*

So also *Vasquez* (e), *If the Pronoun [THIS] in Christ's* (e) *Disp. 180. cap. 9. n. 91. Si pronomen. Hoc in illis verbis demonstraret panem, facemur etiam fore, ut nulla conversio virtute illorum fieri* *Words pointed at the Bread, then we confess it would follow, that no Conversion could be made by virtue of these Words, because the Bread, of which it is affirmed (sc. that it is Christ's Body) ought to remain.*

possit, quia panis, de quo enunciat, manere debet.

Now that which the present *Roman Church* dare not affirm, because if it be taken properly, it is untrue, absurd,

furd, impossible, as implying a Contradiction, we shall now shew that the *Fathers* plainly affirm it, who yet could not be ignorant of this Absurdity. From whence it necessarily follows, that they took the whole words [*THIS IS MY BODY*] figuratively, as the *Protestants* do, since they cannot be taken otherwise, if Bread be affirmed to be Christ's Body, as the *Romanists* confess. Now that the *Fathers* affirmed that *Bread is Christ's Body*, is certain by these following Testimonies.

(f) *Adv. Hæres. l. 5. c. 2.* S. *Irenæus* (f). Our Lord confessed the Cup which is of the Creature to be his Blood; and the Bread which is of the Creature, he conformed it to be his Body.
 τὸν ἀπὸ κτήτους ἀφ' ὧν ἰδὼν σῶμα διαβεβαίωσατο.

(g) *Pædag. lib. 2. c. 2.* Clement of Alexandria (g). Our Lord blessed the Wine, saying, Take, drink, this is my Blood, the Blood of the Grape. For the Holy River of Gladness (so he calls the Wine) do's *αἷμα*, *αἷμα* *ἡ ἀμύμη* allegorically signifie the Word (i. e. the Blood of the Word) *λε* τὸν λόγον τὸν shed for many for the remission of Sins.
 περὶ πολλῶν ἐκχέοντων εἰς ἁρτίων ἀμαρτιῶν, εὐφροσύνης ἄγον ἡλασμοῦ σώμα.

(b) *Adv. Judæos, c. 21.* Tertullian (b). Calling Bread his Body. Speaking of suum appellans. Christ.

(i) *Idem adv. Marcion. lib. 3. cap. 19.* And against Marcion (i) he says the same; Calling Bread his Body, that thou mayst know that he gave to Bread corpus suum appellans, ut & hinc eum intelligas corporis sui figuram pani dedisse, &c.

(k) *Lib. 4. advers. Marc. c. 40.* And in the next Book (k). The Bread that he took and distributed to his Disciples, he made it his Body, saying, This is my Body, that is, the Figure of my Body.
 corpus suum illum fecit, Hoc est corpus meum dicendo, id est, figura corporis mei.

(l) *Epist. 76. ad Magn. S. Cyprian* (l), When our Lord called the Bread, which is made up of many united Grains, his Body, &c.
 panem vocat de multorum granorum adunatione congestum, &c.

(m) *Harmon. in Bibl. Patrum, 1624. Tom. 7.* Tatianus Syrus (m). Christ taking the Bread, and after that the Cup of Wine, testified that they were his Body and Blood, &c.
 Accepto pane, deinde vini calice, corpus esse suum ac sanguinem testatus, &c.

of the Ancient Church, relating to the Eucharist.

9

Origen (n). That Bread which our Lord confessed (n) *Hom. 35. in Matth. Panis iste quem Dominus corpus suum esse fateatur.*

Eusebius (o). Christ appointed them (or delivered to them) to make use of Bread for a Symbol of his Body. (o) *Demonstr. Evang. lib. 8. ὁ Ἰησοῦς ὁ θεὸς συμπλάσας τὸ ἴδιον σῶμα ὁ παρὰ δὲ αὐτοῦ.*

Cyril of Jerusalem (p). When Christ affirms, and says of the Bread, This is my Body, who will dare to doubt further of it? (p) *Catech. Mystag. 4. Ἀυτὸς ἀποφραδίζων καὶ εἰπὼν ὅτι τὸ ἄρτον τὸ αὐτοῦ, τὸ αὐτὸ μὲν ὅτι τὸ σῶμα, τίς τομῆσιν ἀμφι-καλεῖται λοιπὸν.*

S. Jerome (q). Let us hear, that the Bread which our Lord brake and gave to his Disciples, is the Body of our Saviour. Which he explains further elsewhere (r), That as Melchisedek prefiguring him had done, when he offered Bread and Wine, so he also represented the Truth of his Body and Blood. (q) *Epist. ad Hedibiam. Nos audiamus panem quem fregit Dominus, deditque discipulis suis, esse corpus Salvatoris, &c.*

jus Melchisedek---- panem & vinum offerens fecerat, ipse quoque veritatem sui corporis & sanguinis repræsentaret. (r) *Comm. in 26. Matt. Quomodo in praefiguratione e-*

S. Chrysostom (s). What is the Bread? The Body of Christ. What do they become that receive it? The Body of Christ. Not many Bodies, but one Body. (s) *In 1 Cor. Hom. 24. Τί γάρ ἐστιν ὁ ἄρτος; Σῶμα Χριστοῦ. Τί δὲ γίνονται οἱ μεταλαμβάνοντες; Σῶμα Χριστοῦ. Οὐχὶ σῶματα πολλά, ἀλλὰ σῶμα ἓν.*

S. Austin (t). What your Faith is to be instructed in, is, That the Bread is the Body of Christ, and the Cup the Blood of Christ. (t) *Serm. ad recens. baptizat. apud Fulgentium, Bedam, &c. Quod fides vestra postulat instruenda, Panis est corpus Christi, Calix sanguis Christi.*

And elsewhere (u). Our Lord doubted not to affirm, This is my Body, when he gave the Sign of his Body. (u) *Contr. Adimantum, c. 12. Non dubitavit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui.*

Gaudentinus (x). When our Lord reached the Consecrated Bread and Wine to his Disciples, he said them, This is my Body. (x) *In Exod. trad. 2. Cum panem consecratum & vi-*

num discipulis suis porrigeret Dominus, sic ait, *Hoc est corpus meum.*

Cyril of Alexandria (y). Christ, when he had broken the Bread, as it is written, distributed it, saying, This is my Body. (y) *In Joan. 20. 26, 27. Διαπάσας τὴν ἄρτον, καὶ ἔχοντες, ἐξέδωκεν αὐτοῖς, λέγων, Τὸ τοῦ ὅτι τὸ σῶμα ἐγώ, &c. Ὁμοίως καὶ ἐν Ματθαίῳ 26.*

Theophilus Antioch. (z), or the Author under his Name upon the Gospels, speaks just S. Cyprian's Language. When Jesus said, This is my Body, he called the Bread his Body, which is made up of many Grains,

A full View of the Doctrines and Practices

Grains, by which he would represent the People, &c.

(a) In Dialog. 1. Ἐν δὲ τῇ
 ἡμυστηρίῳ τοῦ Θεοῦ, τοῦ
 ματὶ ἀφ' οὗ ἐκλάσκει, καὶ αἷμα
 τὸ κρῖμα.

Τὰ δὲ οὐράνια σύμβολα τῇ τῇ
 σώματι καὶ αἵματι πρὸς
 σημεῖα τίς μνησθῆναι, &c.

(b) In Defens. 3. capit. lib. 9.
 c. ult. Ipse Dominus benedictum panem & calicem
 quem discipulis tradidit, corpus & sanguinem suum vocavit.

(c) Dialog. 2. c. 13. Sed &
 panis ille quem universa Ec-
 clesia in memoriam Domini-
 cae passionis participat, cor-
 pus ejus.

(d) Originum lib. 6. cap. 19.
 Hoc, eo jubente, corpus
 Christi & sanguinem dici-
 mus, quod dum sit ex fru-
 ctibus terrae, sanctificatur &
 fit Sacramentum, operante
 invisibiliter Spiritu Dei.

(e) Comm. in Marc. 14.
 — Quia panis corpus con-
 firmat, vinum vero sangui-
 nem operatur in carne, hic
 ad corpus Christi mystice,
 illud refertur ad sanguinem.

(f) Extat in Conc. Nicen. 2.
 Art. 6.

Ἰδὲ ἐν τῇ εἰκόνι τῆ ζωοποι-
 αῖς σώματι αὐτῷ ἡ ψυχὴ,
 καὶ τῇ ψυχῇ πνεῦμα.
 Τὸν δὲ εὐχαριστίας ἄριστον, οἷς
 ἀψυστὴ εἰκόνα τῆ οὐσιότητος
 πατρὸς, διὰ τῆς ἁγίας πνεύ-
 ματος ἐπιποιήσεως ἀναζω-
 ῳώθη, δεῖον σώμα ἐκδοῦναι
 τῷ θεῷ.

(g) Comm. in Matth. 26.
 Hoc est corpus meum; id est,
 in Sacramento — Quia inter
 omnes vitae alimonias cibus
 panis & vinum valent ad
 confirmandam & recrean-
 dam nostram infirmitatem,

Maxentius (c) speaking of the Church, that is
 called Christ's Body, adds, Also the Bread which
 the whole Church partakes of, in memory of the Lord's
 Passion, is his Body.

Isidore of Sevil (d) says, We call this, by his Com-
 mand, the Body and Blood of Christ, which being made
 of the Fruits of the Earth, is sanctified and made a
 Sacrament, by the invisible Operation of the Spirit of
 God.

Bede (e). Christ said to his Disciples, This is my
 Body, &c. because Bread strengthens the Body, and
 Wine produces Blood in the Flesh; This relates mysti-
 cally to Christ's Body, and That to his Blood.

The Seventh General Council at Constantinople (f),
 after reciting the Words of the Institution, This is
 my Body, after his taking, and blessing, and break-
 ing it, adds, Behold the Image of his Life-giving
 Body made precious and honourably. And after-
 wards, It pleased him that the Bread of the Sacra-
 ment, being the true Figure of his natural Flesh, should
 be made a Divine Body, being sanctified by the coming
 of the Holy Ghost upon it, &c.

Druthmarus (g). This is my Body, that is to
 say, in a Sacrament — Because among all things
 that are the Food of Life, Bread and Wine serve to
 strengthen and refresh our Weaknesses, it is with great
 Reason that he would in these two things establish the
 Mystery of his Sacrament. For Wine both cheers us
 and increases Blood, and therefore very fitly the Blood
 of

of the Ancient Church, relating to the Eucharist.

II

of Christ is figured by it ; because whatsoever comes to recte per hæc duo mysterium sui Sacramenti confirmare placuit. Vinum namque & lactificat & sanguinem

auget ; & idcirco non inconvenienter sanguis Christi per hoc figuratur, quoniam quicquid nobis ab ipso venit lactificat lactitiâ verâ, & auget omne bonum nostrum.

Rabanus Maurus (b) explaining the Words of Institution, says, *Because Bread strengthens the Body, therefore it is fitly called the Body of Christ ; and Wine, because it produces Blood in our Flesh, is therefore referred to the Blood of Christ.*

In the *Æthiopick Churches* (i) they use this Phrase, (which the Church of Rome is so shy of) *This Bread is my Body.*

Bertram (k). *I am confident, no Christian doubts, but that Bread was made the Body of Christ, which he gave to his Disciples, saying, This is my Body, &c.* And he there shews, that this is made by the same change, whereby the Manna and the Water of the Rock in the Wilderness were turned into his Body and Blood.

To conclude this Head ; It is plain, that there is a general Consent of Fathers on the Protestant Side in this Particular, *That the Bread and Wine are Christ's Body and Blood.* And it is the more remarkable, because they give us this Sense, when they are explaining Christ's Words, and in their Commentaries upon the Gospels where the Words of Institution are recorded.

(b) *Comm. in Matth. 26.* Quia panis confirmat corpus, ideo corpus ille Christi congruenter nuncupatur, vinum autem quia sanguinem operatur in carne, ideo ad sanguinem Christi refertur.

(i) *Ludolphi Æthiop. Hist. l. 3. c. 5. n. 56.*

Hic panis est corpus meum. (k) *De Corp. & Sang. Dom. pag. 40. late Eng. & Lat. Translation.* Non putamus ullum fidelium dubitare, panem illum fuisse corpus Christi effectum, quod Discipulis donans dicit, *Hic est corpus meum, &c.*

C H A P. III.

The Third Difference.

The Church of Rome believes, That Accidents in the Eucharist subsist without a Subject; but the Fathers say the contrary, That Accidents cannot subsist without a Subject, and yet never except the Eucharist.

* *Ad Parochos, part. 2. de Euchar. n. 25.*

THE Catechism of the Trent Council * says, That the Accidents which are either seen with our Eyes, or perceived by our other Senses, are without any Subject, by a wonderful manner, and such as cannot be explained. They grant that we may see all the Accidents of Bread and Wine, but that they inhere in no Substance, but sustain themselves.—And

† *Ibid. n. 44. §. Tertium restat.*

afterwards † discourse thus: The Species of Bread and Wine subsist in this Sacrament, without any Subject in which they are: For since the Body and Blood of Christ is truly in this Sacrament, so that no Substance of Bread and Wine remains, because those Accidents cannot be inherent in the Body and Blood of Christ, it remains, that the Accidents sustain themselves, above all Order of Nature, being upheld by nothing else besides. And this (they say) was the perpetual constant Doctrine of the Catholick Church.

How false this Assertion is, we shall now shew from the Testimonies of the Fathers.

(a) *Lib. 2. c. 14.* Non potest intelligi aqua sine humiditate, neque ignis sine calore, neque lapis sine duritia. Unita enim sunt invicem hæc; alterum ab altero separari non potest, sed semper coexistere. *Irenæus (a).* We cannot understand Water without Moisture, nor Fire without Heat, nor a Stone without Hardness. For these are united one to another, one cannot be separated from the other, but must always co-exist.

(b) *Orat. 5. contra Arianos.* *Athanasius (b),* (or the Author against the Arians in his Works) asserts, That every Quality is in a Substance.

(c) *Lib. 2. Epist. 72.* *Isidore Pelusiota (c)* says, That Quality cannot be without Substance.

Methodius

of the Ancient Church, relating to the Eucharist.

13

Methodius (d). *Quality cannot be separated, as to its Subsistence, from Matter. And a little before he says, This is the most impossible of all things.*

S. Basil *. *if by your reasoning you can distinguish Figure from a Body, yet Nature admits no such Difference, but one must be understood in conjunction with the other.*

Greg. Nazianzen (e) proves the Holy Ghost not to be a Quality, because then it must be in a Subject. For, says he, either it do's subsist by it self, or is of the same kind with those which are called Accidents, which are in another.

This would be ill reasoning, if Transubstantiation were true; for the Holy Ghost might be a Quality, and yet be in no Subject, as well as the Colour and Taste of Bread may be in the Eucharist, without Bread or any other Substance in which it is.

Gr. Nyssen (f) affirms, *That as that is not a Body to which Colour, and Figure, and Solidness, and Space, and Heaviness, and other Properties are wanting; so, as he adds, where those aforesaid do concur, they produce a Bodily Subsistence.*

S. Austin (g). *It is monstrous, and at the furthest distance from Truth, that what would not be at all unless it were in a Subject, yet should be able to exist when the Subject ceases to be. This is a Saying with a witness to confute Transubstantiation, where there is the Appearance and Figure, Taste and Weight of Bread, and yet no Substance of Bread is there. Again he says (h), Every thing that is in a Subject, and always remains, it is necessary that the Subject also should always remain.*

Again * elsewhere. *When the Subject is changed, every thing that is in the Subject is necessarily changed. And again: That which exists not by it self, if it be forsaken of that by which it exists, undoubtedly will not be at all.*

(d) Apud Photium Codic. 232. Μη δυνάμει χωρίζεσθαι καὶ ὑποστασὶν ἀπὸ τοῦ αὐτοῦ ἢ ποιότητος. — Ἐστὶν ἀπάντων ἀδυναμία.

* Epist. 43. Ἀλλὰ καὶ λόγῳ διακρίνεις τὸ χεῖμα ὅτι σωματικόν, ἢ εὐστασις ἢ ὡσεὶ ψυχὴ ὅτι διάκρισιν, ἀλλὰ συνημμένως νοεῖ μετ' ἑτέρου τὸ ἕτερον.

(e) Orat. 37. Ἡ δὲ καὶ αὐτὸ ὑπερκόπων πάσης ὑποστάσεως, ἢ ὅτι ἐν ἑτέρῳ διακρίνεται. ὦν τὸ αὐτὸ ὡς ἄν ἡλικίαν — τὸ δὲ συμμετέχον.

(f) De Ofificio Homin. c. 24. Ὅταν δ' ἐν συνδεδεμένῳ τὰ εἰρημώδη, καὶ συμπληρωθῶν ὑποστασὶν ἀπορρίψῃ.

(g) Soliloq. lib. 2. c. 12. Monstruosum enim & à veritate alienissimum est, ut id quod non esset, nisi in ipso (sc. subiecto) esset, etiam, cum ipsum non fuerit, posse esse.

(h) Ibid. cap. 13. Omne quod in subiecto est, si semper manet, ipsum etiam subiectum maneat semper necesse est.

* De Immortal. Anim. cap. 5. Mutato subiecto, omne quod in subiecto est necessariò mutari. Et cap. 8. Quod perse non est, si deferatur ab eo per quod est, profectò non erit.

(i) *Epist. 57. ad Dardanum.*
Tolle ipsa corpora qualitatibus corporum, non erit ubi sint, & ideo necesse est ut non sint.

(k) In Joan. lib. 4. cap. 1.
Ἰσοταλὴ δ' αὐτὴ καὶ ἰσχυ-
ρὴ πῶς ἂν ὑφίσταται νοοῦτο,
μὴ ἐκπαύχουσι τοῖς ὀφθαλμοῖς.
Πῶς ἂν εἶεν αὐτὰ καὶ ἰσχυρὰ,
καὶ τοῦ καὶ τοῦ συμβεβηκό-
των ταῦτις νοοῦντα ἡ δὲ οὐκ ἐλπί-
σθη.

(1) *Theſaur. aſſert.* 21. Τῆς
ἐσίας ἡ Θεὸς τὰ ἀνάνητον ὡς
ἐχέουσιν καὶ ἀπορηθῆσεν, ὡ-
ς ἀπὸ αὐτῆς καὶ ἡ πατρὶς σῶμα
γεῶμα.

(m) Ibid. assert. 16. Ἀπὸ δὲ
 γὰρ πνεύς ε μεμεσιωμένος ὁ
 ρωμὴ τ̄ δερμασίαν ἐκρέχε-
 σαι, ἀλλ' ὅτι τ̄ τῷ πνεύς ὑσι-
 αι καρπός, ὅς.

Ἄν γὰρ ᾤσασθαι ὅτι τοιαύ-
ταις ἑστίαις τὰ ἕξ αὐτῶν περὶ
μυα.

(n) De Trinitate, Dial. 2. p. 451. Τῷ λαοκρίτῃ πρὸν ἢ τῷ μελανίαν— αὐτὰς πε καδ' ἐαυτὸς ἀρ' ὑπάρχειν εἰρητῇ δυνάσκει; Οὐδαμῶς.

(c) *De Statu Animæ*, l. 3. c. 3.
In rebus corporeis subiectum
est corpus, & color corporis
in subiecto: in incorporeis an-
imus & disciplina, quæ iâ
sibi nexa sunt, ut nec fine
colore corpus, nec fine disci-
plina rationalis fit animus.—
Utrum nam probare valeamus
manere quod in subiecto
est, ipso increante subiecto?

Also in another place (i). *Take away Bodies from their Qualities, and there will nothing remain where (those Qualities) should be; and therefore it follows necessarily, that they will not be at all.*

Cyril of Alexandria (*k*) teaches the same copiously. He calls it Madness to affirm, That the Essence of the Son consists in Subjection to the Father. For, says he, *how can Subjection be conceived to subsist by it self, without existing in any thing else ? And afterwards : If there be no Subject, and nothing præexists in which those things are wont to be done, how can they exist by themselves, which are understood and defined in the Order of Accidents ?*

And elfewhere he fays (1), *To be Unbegetten, is predicated of the Divine Effence, as infeparable from it; juft as Colour is always predicated of every Body.*

And in another place (m) disputing about the Eternity of the Son, and how proceeding from the Father he is not separated from him, he instances in Accidents that are inseparable from their Subjects. *We see, says he, Heat inseparably proceeding from Fire; but it is the Fruit of the very Essence of Fire, proceeding inseparably from it; as also Splendor is the Fruit of Light. For Light cannot subsist without Splendor, nor Fire without Heat; For what is begotten of them, do's always adhere to such Substances.*

Again, in his Dialogues (n) of the Trinity, he asks, *Whether Black and White, if they be not in their Subjects, can subsist of themselves?* And the Answer is, *They cannot.*

Claud. Mamertius (c). In corporeal things, the Body is the Subject, and the Colour of the Body in the Subject: In incorporeal matters, the Soul and Discipline are Instances; which are so connected, that the Body cannot be without Colour, nor the Rational Soul without Discipline——Can we ever prove, that what is in the Subject abides, when the Subject it self perishes? Isidore

Isidore

Isidore Hispal. (p). Quantity, Quality, and Situation, can none of em be without a Subject.

Bertram (q) proves against the *Greeks*, That the Holy Ghost was not in *Jesus Christ* as in his *Subject*; because, says he, the Holy Ghost is not an *Accident* that cannot subsist without its *Subject*.

These Testimonies of the Fathers may suffice to shew how they differ from the Church of Rome, in this Point, of *Accidents being without a Subject*, which to them is so necessary a Doctrine, that Transubstantiation cannot be believed without it; and if the Fathers had believed Transubstantiation, it is incredible that they should deny this Doctrine, without so much as once excepting the Case of the Eucharist: None can imagine how their Memory and Reflection should be so short, especially when (as we have heard) they form their Arguments to prove the Eternity of the Son of God, and the Personality of the Holy Ghost, from the inseparability of Accidents from their Subject. Nay, one of them says (r), That if God himself had Accidents, they would exist in his Substance.

When therefore *P. Innocent (s)* asserts, That in the Eucharist there is Colour and Taste, and Quantity and Quality, and yet nothing coloured or tasteful, nothing of which Quantity or Quality are Affections: This is plainly to confound the Nature of all things, and to turn Accidents into Substances. So that if, for instance, the Host should fall into the Mire, and contract Dirt and Filth, this Filth sticks in nothing, or else Accidents are the Subject of it; for it is confessed on all hands, That Christ's Body cannot be soiled or made filthy. Not to insist upon the Nonsense of his Assertion, which is just as if one should talk of an Eclipse without either Sun or Moon, or of an Horse's Lameness without a Leg, concerning which only Lameness can be affirmed.

(p) *Originum lib. 2. cap. 26.*
Quantitas, qualitas, & situs,
sine subiecto esse non possunt.

(q) *Contra Græc. l. 2. c. 7. in*
Tom. 2. Spicilegii D. Acherii.

(r) *Orat. 5. contra Arianos,*
inter Athanasii Opera.

(s) *De Myst. Missæ, l. 4. c. 11.*
Est enim hic color & sapor &
quantitas & qualitas, cum ni-
hil alterutro sit coloratum aut
sapidum, quantum aut quale.

C H A P. IV.

The Fourth Difference.

The Church of Rome has brought in the Word SPECIES, to signify those Accidents without any Subject: But the Fathers never take it in this Sense.

I Need only refer the Reader, for the first part of this Assertion, to the Thirteenth Session of the Council of Trent, Canon 2. & 3. where the Word *Species* is so used: And to what we heard before out of their Catechism, of the *Species of Bread and Wine subsisting without any Subject in which they are*. Every one knows this is their Customary Word, to express Appearances of things by, when nothing real is under them to support them

But now we shall see this to be a strange and foreign usage of this Word, which the Fathers know nothing of in *their Sense*; but in stead of denoting Accidents (by the Word *Species*) which are in no Subject, they use it commonly for the Substance, the Nature, the Matter of a thing, the Subject it self that appears: Not for *Appearances without a Subject*.

S. Ambrose often uses this Word *Species*, but never in the Sense of the Romanists: For which take these Instances.

(a) *Serm. 21. Dominum rogatum ad Nuptias aquæ substantiam in vini speciem commutasse.*

S. Ambrose says (a), *That at the Marriage (of Cana) our Lord being requested, did change the Substance of Water into the Species of Wine*. That is, not into the Appearance of Wine, but into real Wine that he changed it.

* *Serm. 22. Speciem magis necessariam Nuptiis præstitit.*

And in another place*, *He provided for the Marriage a more necessary Species: i. e. Wine; more agreeable to a Marriage-Feast than Water.*

In

In another Book (b), speaking of Holy Vessels which he broke for the Redemption of Captives, he says, *This Number and Order of Captives far excels the Species of Cups. i. e. all sorts of them.*

Again elsewhere (c). *The Species of Iron is heavier than the Liquor of Water: i. e. the Substance of Iron.*

S. Austin (d). *They were all baptized into Moses in the Cloud and in the Sea. If therefore the Figure of the Sea availed so much, how much will the Species of Baptism avail?*

In another place (e). *To make the visible Species of Bread, many Grains are mixed together into one.*

Again (f), speaking of the Bread in the Sacrament, he says, *When by Mens Hands it is brought to that visible Species (i. e. to the Substance of Bread) it is not sanctified so as to become so great a Sacrament, without the invisible Operation of the Spirit of God.*

So elsewhere (g). *They all drank of the same spiritual Drink; they one thing, and we another; but tho' another as to the visible Species, yet as to the Spiritual Virtue signifying this same thing. Where the Visible Species, it's plain, denotes Water to the Jews, and Wine to us, not the Accidents only.*

And in another Tractate (h) to the same sense, speaking of the Jews. *Behold the Signs are varied, Faith remaining the same. To them the Rock was Christ; to us, that which is placed on the Altar is Christ: They drank the Water flowing from the Rock, for a great Sacrament of the same Christ; what we drink, the Faithful know. If you regard the Visible Species, it is another thing; but if the intelligible Signification, they drank the same spiritual Drink.*

And so in another Book (i), speaking of things assumed to signify matters to us, he says, *When it is assumed, sometimes it is shewn in an Angel, sometimes in that Species which is not what an An-*

(b) *Officior. lib. 2. cap. 28. Hic numerus captivorum, hic ordo præstantior est quam species poculorum.*

(c) *De iis qui initiant. cap. 9. Gravior est ferri species quam aquarum liquor.*

(d) *In Joan. tract. 11. Omnes in Moyse baptizati sunt in nube & in mari. Si ergo figura maris tantum valuit, species baptismi quantum valebit?*

(e) *Serm. ad Infantem. Ut sit species visibilis panis, multa granain unum conspurguntur.*

(f) *Lib. 3. de Trinit. cap. 4. Quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur ut sit tam magnum Sacramentum, nisi operante invisibiliter Spiritu Dei, &c.*

(g) *In Joan. tract. 26. Omnes eundem spiritualem potum biberunt; aliud illi, aliud nos; sed specie visibili quidem, tamen hoc idem significante virtute spirituali.*

(h) *Tract. 45. in Joan. Videte, fide manente, signa variata. Ibi petra Christus, nobis Christus quod in altari Dei ponitur; & illi pro magno Sacramento ejusdem Christi biberunt aquam profluentem de petra, nos quid bibamus norunt fideles: si speciem visibilem intendas, aliud est, si intelligibilem significationem, eundem potum spiritualem biberunt.*

(i) *Lib. 3. de Trinit. cap. 10. Cum autem suscipitur, aliquando in Angelo demonstratur, aliquando in ea Specie*

A full View of the Doctrines and Practices

quæ non est quod Angelus, quamvis per Angelum disposita ministratur.

(k) In Exod. tract. 2. Rectè etiam vini specie tum sanguis ejus exprimitur, quia cum ipse in Evangelio dicit, *Ego sum Vitis vera*, satis declarat sanguinem suum esse omne vinum quod in figura passionis ejus offertur.

(l) In Psal. 104. Succurrit, non solum eis speciem frumenti, sed & vini & olei administrans.

(m) Lib. 2. Operis Paschalis.

(n) Lib. 1. de Gub. Dei. p. 21. Edit. Baluz. Adde medicatas aquas vel datas vel immutatas, Speciem servantes, Naturam relinquentes.

(o) De Rebus Eccles. cap. 16. Corporis & sanguinis sui Sacramenta panis & vini substantia Discipulis tradidit—Nihil ergo congruentius his Speciebus ad significandam capitis & membrorum unitatem, potuit inveniri.

gel is, tho' it is ordered and disposed by an Angel's Ministry. And his next Instance of such things is, ipsum Corpus, a Body it self.

So Gaudentius (k). Also by the Species of Wine his Blood is then rightly expressed; for when he says in the Gospel, I am the true Vine, he fully declares, That all the Wine that is offered for a Figure of his Passion, is his Blood.

Arnobius jun. (l) Our Lord succours them, not only by affording them the Species of Corn, but also of Wine and Oyl. Where the Word Species, to be sure, relates to the Substance and the thing it self, not to the Accidents of Corn, and Wine, and Oyl.

Sedulius (m) speaking of the Offerings of the Wise Men that came to Christ, says,

*Ipsæ etiam ut possent Species ostendere Christum;
Aurea nascenti fuderunt munera Regi,
Thura dedere Deo, Myrrham tribuere Sepulchro.*

That is,

They point to Christ even by the Gifts they bring; Gold they present unto him as a King, Incense as God, Myrrh for his Burying.

The things they present are, you see, his Species.

Salvoian's words are plain (n). Add, says he, those healed Waters either given or changed, which preserved their Species, and relinquish'd their Nature. Here Species is taken for the Substance remaining, and Nature for the Qualities of the Water that were changed.

Walafridus Strabo (o) shewing how Christ in the Last Supper delivered to his Disciples the Sacraments of his Body and Blood in the Substance of Bread and Wine, adds, Nothing more agreeable than these Species could be found, to signify the Unity of the Head and Members.

Rupertus

of the Ancient Church, relating to the Eucharist.

19

Rupertus Abbas. (p). Nothing of the Sacrifice enters into him that has no Faith, besides the visible Species of Bread and Wine. No one ever thought, but that the Wicked partak'd as much of the outward Elements as the Faithful ; but he says a little before, That when the Priest distributes the Sacrifice to be eaten by the Faithful, the Bread and Wine is consumed and passies away. Therefore by the visible Species he means the Bread and Wine, which the Wicked only partake of.

It has been largely proved by *Salmafius* (q), That in the Civil Law and the Theodosian Code, the word *Species* is used for things there spoke of; as, *Species annonariæ*, for all sorts of Corn; *Species publicæ*, for Goods brought to the several Ports; *Species vini, frumenti, olei*, for Wine, Corn, and Oyl; and not the Accidents of them.

(q) *Simplicius Verinus de Transjunct. p. 230, &c.*

It is not to be expected that any thing should be cited out of Greek Authors, whose this Word is not; and yet it is observable, That even among them the Word *ἰδιον*, that answers to the Latin Word *Species*, is taken in the Sense of the *Latin Fathers*, and not in that of the present Church of *Rome*. To give only two Instances.

The Author under the Name of *Dionysius the Areopagite* (*r*), speaking of Christ's Incarnation, uses the Phrase of *Assuming our Species*; which his *Scoliaſt*, *Maximus*, thus explains; εἰσλαμβάνων, that is, *When he had assumed our Species or Nature*; not merely an Appearance of our Nature.

(r) Eccles. Hierarch. cap. 3.
'Εξ ἡμῶν εἰσδοπούμενον.

Τῆς τῶς καὶ ἡμᾶς εἰς
ἡγῶν τὴν εὐσυν λαβόντα.

Theophylact (s). Because, says he, Bread and Wine are things familiar to us, and we could not endure, but should abhor to see Flesh and Blood set before us; therefore Christ, the Lover of Men, condescending to us, preserves the Species of Bread and Wine, (that is, the Elements themselves) but he changes them into the Virtue of his Flesh and Blood.

(s) In Marc. 14. Τὸ μὲν εἶδον
ἀφ' ἡς καὶ οἱ τοὺς πνευματικοὺς εἰς δυνά-
μειν ὅτι σπικαὶ καὶ αἱμαὶ μ-
ταστασάτω.

To conclude this Head, *Bertram* (†), following the Sense of the Ancients, uses these Phrases indifferently; according to the visible Species, and according to the visible Creature, or according to the Substance of the Creatures. Which are Modes of

(1) *Lib. de Corp. & Sang. Christi.* Secundum Speciem visibilem, secundum visibilem Creaturam, & secundum creaturarum substantiam.

A full View of the Doctrines and Practices

Speech which the present *Roman Church* will not allow of in the Eucharist : For they tell us their plain Belief, what *Species* are, in a *Sequence on Corpus-Christi* day, which explains it thus:

*Sub diversis Speciebus,
Signis tantum, & non rebus,
Latent res eximia.*

Admirable things lie hid under the different *Species*, which are only *Signs*, and not *Things*.

C H A P. V.

The Fifth Difference.

The Fathers differ from the Roman Church, in their Assertions about the Nature and Properties of Bodies.

EVery one knows what the Sentiments of the *Roman Church* are herein, and what they must necessarily assert believing Transubstantiation : That a Body that is Organical, as *Christ's* is, may be invisible and impalpable ; commensurate to no Space : That it may possess one Place, so as to be in more at the same time ; That it may be entire in one Part and in one Point, and may exist after the manner of a Spirit.

See *Bellarmino de Eucharist. lib. 1. cap. 2. reg. 3. & lib. 3. c. 7.*

(a) *Sess. 13. cap. 3. Totus Christus & integer sub specie panis, & sub qualibet ejus speciei parte existit.*

The *Council of Trent* says (a), *Whole and entire Christ is in the Eucharist, under the Species of Bread, and under every part of the Species of Bread.*

I shall now show, That the Fathers assert quite contrary to all these Maxims of the *Roman Church*, giving us a different Account of the Nature and Properties of Bodies ; and in the Particulars forenamed, make no difference betwixt *Christ's* Body and ours.

I *Assertion.*

- 1 Assertion. They assert, That every Organiz'd Body, not excepting the Body of Christ, is visible and palpable.

Tertullian (b). I understand nothing by the Body of a Man, &c. but what is seen and felt.

Methodius (c). God is Incorporeal, and therefore Invisible.

Eustathius Antioch. (d). If he was Invisible, without doubt he was Incorporeal. Speaking of Samuel raised at Endor.

Didymus (e). If a thing be Invisible, it presently follows, that it is Incorporeal.

Greg. Nazianzen (f). If God be a Body, what kind of Body, and how?—an impalpable and invisible one?—This is not the Nature of Bodies. And he cries out, (Τὸ Ἐξουίας;) O strange Licence! to imagine thus.

Greg. Nyssen (g) says, That is not a Body, that wants Colour, Figure, Solidness, Space, Weight, and the rest of its Attributes.

S. Austin (h), speaking of our Lord, says, He is always with us by his Divinity; but if he were not corporally absent from us, we should always carnally see his Body.

Ephrem Antioch. (i). No Man of any sense can say, That the Nature of that which is palpable and impalpable, of that which is visible and that which is invisible, is the same. Altho' the Valentinians in Eulogius (k) say, That the Nature of that which is visible, and that which is invisible, is the same. And so did the Manichees. Ibid.

Vigilius (l), speaking of the Lord's Body, says, It is necessary the Flesh, as well as the Word, if they be of one Nature, be uncreated and invisible—But it is impossible that Flesh should be the Subject of such Conditions.

Titus Bostrensis (m). Every thing that falls under our Sight, seeing it is a Body, is in Nature of

(b) *De Resurrest. c. 35.* Corpus hominis non aliud intelligam quam—quod videtur, quod tenetur.

(c) *Apud Photium Cod. 224.* Ἀσώματα ὁ ὁρᾷ, καὶ ἀόρατα ὁ οὐκ ὁρᾷ.

(d) *De Engastrimytho.* Εἰ μὴ ἀόρατος ὁ κύριος, ἀναμφιλόγως ἀσώματος ὁ κύριος.

(e) *Caten. in Joan. 4. 24.* Ἀκατάληκτος ὁ ἰουδαῖος τοῦ ἀόρατου τοῦ ἀσώματος.

(f) *Orat. 34.* Πότερον σῶμα, καὶ πῶς;—τὸ ἀναπᾶς καὶ ἀόρατον;—ὃ καὶ αὐτὸ φῶς σωμάτων.

(g) *De Opific. hom. cap. 24.* Οὐκ ἔστι σῶμα, ὃ τὸ χεῖμα, καὶ τὸ ζῆμα, καὶ ἡ ἀνιτυπία, καὶ ἡ διαστολή, τὸ βάρος, καὶ τὰ λοιπὰ τῶν ἰδιωμάτων ἢ πάσεων, &c.

(h) *De Verb. Domini, Ser. 60.* Semper quidem Divinitate nobiscum est, sed nisi corporaliter abiret à nobis, semper ejus corpus carnaliter videremus.

(i) *Apud Photium, Cod. 229.* Οὐδέ τις αὖν εἰπεῖν δύναται ἕνα, ὡς ἢ αὐτὸ φῶς ἡλιακόν, καὶ ἀψυχαῖον, καὶ ἀόρατον καὶ ἀόρατον.

(k) *Ibid. Cod. 230.* Ἡμεῖς τὸ ὁρατὸν καὶ ἀόρατον μὲν ἵ) τὸ εὖρον ἐὰν ὁρᾷ.

(l) *Lib. 4. contr. Eutych.* Necessè erit ut caro, sicut & verbum; si unius cum eo est naturæ, increata sit & invisibilis, &c. Sed carnem his conditionibus subjacere impossibile est.

(m) *Contr. Manich. l. 2.* Omne quod sub aspectum cadit, cum

fit corpus, natura oppositum est inaspectabili & incorporeo, &c.

(n) De Fide Orth. lib. 1. c. 4. Πῶς σῶμα—ἀναρῆς ἢ ἀόρατον ;

(o) Moral. lib. 14. c. 33. Erit itaque subtilis, quia & incorruptibilis; erit palpabilis, quia non amittet essentiam veracis naturæ.

(p) Tom. 3. Concil. Labbe. p. 817. Οὐ γὰρ ὡς ἀλλότριον αὐτῷ τὸ ἐνωθῆναι αὐτῷ σῶμα, ὁ ἢ ἀπ' αὐτοῦ ἢ παρ' αὐτοῦ, ἢ ἐκ αὐτοῦ.

posite to that which is invisible and incorporeal.

Damascen (n). How can that be a Body, &c, which is impalpable and invisible?

Gregory the Great (o), speaking of a glorified Body, says, It will therefore be a subtle Body, because it will be incorruptible; and it will be palpable, because it shall not lose the Essence of its true Nature.

Cyril of Alex. in his Explication of the third Anathema of the Ephesine Council (p). He is not a Stranger to that Body which he has united to himself, which we say is capable to be felt, and to be seen.

In fine, The Church of Rome makes Christ's Body invisible tho' it be present; the Fathers never make it so, but because it is absent.

(q) Basen. in Joan. 16. 10. Ἀναληφθῆναι εἰς ἑαυτὸς, ἢ ἀφανῆ γενέσθαι τοῖς ἀνθρώποις.

(r) Homil. 53. Si sit præsens, non creditur, sed videtur; cum autem absens fuerit, non videtur, sed creditur, dum timetur.

So Ammonius (q). He was taken up into Heaven, and became invisible unto Men.

And the Author imperfecti Operis in Matthæum (r). When he is present, he is not believed, but seen; but when he is absent, he is not seen, but believed, whilst he is feared.

2 Assertion. The Fathers assert, That every Body is quantum, and as it has Quantity, possesses a Place or Space, and is commensurate to it: That a Body cannot be in more than one Place, nor be intire in one Part, nor exist after the manner of a Spirit. All which are false, if Transubstantiation be true.

(s) Contr. Eunom. l. 2. Οὐδεὶς ποτὶ τρεῖς διαστάσεις.

S. Basil (s) makes that to be incorporeal, whose Essence cannot be divided three ways (or has not three Dimensions).

(t) De Opific. Hom. c. 24. Ἐξαρσεν ἢ τετρων. εἰ ὑποκαταβῇ τὸ ὑποκειμένον, πᾶς ὁ ὧσ' σῶμα ἐσυνωλεσθήναι λέγει.

Greg. Nyssen (t) says, That if you take Quantity, Solidness, and other Properties from the Subject, the whole Nature of the Body is dissolved, &c.

S. Austin says so much upon this Argument, that I must only mention some few Testimonies out of a great Heap that might be collected.

(u) Lib. 4. de Orig. Anima, c. 11. Corpus est quicquid majori

He says (u), A Body is that which consists of greater

greater and lesser Parts, containing greater and lesser Spaces of Place.

Again (x), distinguishing Bodies into gross and subtle ones, he says, Both are Bodies, none of which can be every where whole and entire, because by reason of its innumerable Parts, it must have another Place elsewhere; and how great or little soever a Body is, it possesses a Space of Place, and so fills that Place, that it is not whole in any part of it. And a little after: God is not thus said to fill the World, in the same manner as Water or Air do's, so that by a lesser part of himself he fills a lesser part of the World, and by a greater part a greater. So that, according to him, none but God and Spirits can have such an Existence.

So in his Epistle to Evodius (y). There is no Body so little, which after its manner do's not possess a local Space; neither is it whole every where in that Space it possesses, but less in a part of that Space than in the whole.

eo quod occupat ubique sit totum, sed minus

bus & minoribus suis partibus, majora & minora spatia locorum continentibus, constat.

(x) Epist. 3. ad Volasian. Quorum nullum potest esse ubique totum, quoniam per innumerabiles partes aliud alibi habeat necesse est: & quantumcumque sit corpus seu quantumcumque corpusculum loci occupet spatium, eundemque locum sic impleat, ut in nulla ejus parte sit totum. — Non sic Deus dicitur implere mundum, velut aqua, velut aer, ut minore sui parte minorem mundi impleat partem, & majore majorem. Novit ubique totus esse, & nullo contineri loco.

(y) Epist. 101. Nullum esse quantumcumque corpusculum, quod non pro suo modo loci occupet spatium; nec in sit in parte quam in toto.

And again (z). There can be no Body, either Celestial or Terrestrial, Aereal or Aqueous, that is not less in a part than in the whole; nor can it any ways have another part in the place of this part, but must have one here, another elsewhere, throughout the several distant and divided Spaces of Place, &c.

aliud alibi per spatia quælibet locorum

But the Nature of the Soul is not found to be extended to the Spaces of Place by any Bulkiness.

He says the same in another Epistle (a), and adds, Take away local Extent from Bodies, and they will be no where; and if they are no where, they will not be at all.

In the same Epistle, speaking of the Divine Persons, that nothing hinders why they may not be every where simul, argues thus:

For

(z) Contra Epist. Manichei, cap. 16. Nec omnino potest esse aliquod corpus sive cœleste, sive terreste, sive aereum, sive humidum, quod non minus sit in parte quam in toto, neque ullo modo possit in loco suus partis habere aliam partem, sed aliud hic, distantia & dividua, &c.

Animæ vero natura nullo modo invenitur locorum spatiis aliquâ mole distendi.

(a) Ad Dardanum Epist. 57. Spatia locorum tolle corporibus, nusquam erunt; & quia nusquam erunt, nec erunt.

Non enim corpora sunt, quorum amplior sit in tribus quam in singulis magnitudo, nec loca suis molibus tenent, ut distantibus spatiis simul esse non possint.

Ubique totum præsentem esse non dubites tanquam Deum, & in eodem Templo Dei esse tanquam inhabitantem Deum, & in loco aliquo cœli, propter veri corporis modum.

(b) *De Civit. Dei*, l. 22. c. 29. Deus totus in cœlo est, totus in terra, non alternis temporibus sed utrumque simul, quod nulla natura corporalis potest.

(c) *Epist. 5. ad Italiam*. Omne quod oculis corporeis conspici potest, in loco aliquo sit necesse est, neque ubique sit totum, sed minore sui parte minorem locum occupet, & majore majorem.

(d) *Cont. Epist. Manichei*, c. 16. Aeris partes suos quoque implent locos, nec fieri potest ut aer quo impletur hæc domus, simul secum in eadem domo habere possit etiam illum aerem quem vicini habent.

(e) *De Immort. Anima*, c. 16. Moles omnis quæ occupat locum, non est in singulis suis partibus tota, sed in omnibus, quare aliqua pars ejus alibi est, & alibi alia.

(f) *Tract. 31. in Joan.* Homo secundum corpus in loco est, & de loco migrat, & cum ad alium locum venerit, in eo loco unde venit non est: Deus autem implet omnia & ubique totus est, non secundum spatia tenetur locis. Erat tamen

For they are not Bodies, whose Magnitude is larger in Three than in One; nor do they possess Places by their Bulk, so as not to be able to be in distant Spaces at once, (which is the Nature, he acknowledges, of Bodies).

He says also of Christ, We are not to doubt that whole Christ is every where present as God, and is in the same Temple of God, as an inhabiting Deity, and in one certain place of Heaven, by reason of the Nature of his true Body.

Elsewhere (b). God is whole in Heaven, and whole on Earth; not at different times successively, but both together; which no Corporeal Nature is capable of.

Again (c). Every thing that may be seen with Bodily Eyes, must of necessity be in some Place; nor can it be whole every where, but must possess a lesser Place by a lesser Part of it self, and a greater Place by a greater Part.

He repeats almost the same, in his Twenty eighth Epistle.

And in another Book (d). The Parts of Air also fill their Places; nor is it possible that the Air that fills this House, should together with it have the Air that is in a Neighbour's House.

Again elsewhere (e). Every thing of Bulk that possesses a Place, is not whole in its single Parts, but whole in all its Parts; therefore one Part of it is in this Place, and another in another.

In another Tract (f). Man, as to his Body, is in a Place, and passes from one Place to another; and when he comes to another Place, he is no longer in that Place from whence he came. But God fills all things, and is every where whole, not confined to Places according to Spaces. Christ, according to his visible Flesh, was on Earth; according to his invisible Majesty, in Heaven and Earth.

Christus secundum visibilem carnem in terra, secundum invisibilem Majestatem in cœlo & in terra.

To name but two or three more out of S. Austin, who seems to speak Prophetically (g). Having said thus, he ascended into Heaven, and would precaution us against those that he foretold would arise in succeeding Ages, and say, Lo here is Christ, or lo there; whom he warned us not to believe: And we shall have no Excuse if we shall believe them against this so clear, open, and manifest Voice of our Pastor, &c.

contra vocem Pastoris nostri tam claram, tam apertam, tam manifestam, &c.

And in his Book against Faustus (h), he says, That Christ, according to his Corporal Presence, cannot be at the same time in the Sun, and in the Moon, and on the Cross.

Lastly, in another Tract (i). Our Lord is above, yet also Truth the Lord is here: For the Body of our Lord in which he arose, must be in one Place; his Truth is diffused every where.

et (the Printed Copies absurdly read potest) veritas ejus ubique diffusa est.

Neither do the rest of the Fathers differ from his Doctrine, but give their full Consent to it.

Anastasius Nicænus (k). It is impossible to imagine a Body without a Place, and other things without which it cannot be, &c.

Didymus Alexandr. (l) proves the Holy Ghost to be God, because he is in more Places than one. The Holy Ghost himself, if he were one of the Creatures, would at least have a circumscribed (or bounded) Substance, as all things have that are made—But the Holy Spirit, seeing he is in more than one, has not a bounded Substance. And afterwards he says, That the Holy Ghost was present with the Apostles, tho' dispersed to the ends of the Earth; and adds, The Power of Angels is altogether a Stranger to this.

Theodoret (m) makes this a Consequence from Angels being of a determinate Substance, That then they require a Place to be in: For only the Di-

E

vinity,

(g) De Unit. Eccles. c. 10. His dictis mox ascendit in cœlum; præmunire voluit aures nostras adversus eos, qui procedentibus temporibus exsurrecturos esse prædixerat, & dicturos, Ecce hic Christus, ecce illic. Quibus nec crederemus admonuit. Nec ulla nobis excusatio est, si crediderimus

(h) Lib. 20. cap. 11. Secundum præsentiam corporalem simul & in Sole, & in Luna, & in Cruce esse non potest.

(i) Tract. 30. in Joan. Sarsum est Dominus, sed etiam hic est veritas Dominus. Corpus enim Domini in quo resurrexit uno loco esse oportet

(k) In Collect. adv. Severianos in Bibl. Patr. Tom. 4. Impossibile est cogitare corpus sine loco, & sine aliis extra quæ esse non potest, &c.

(l) De Spiritu S. lib. 1. Ipse Spiritus S. si unus de creaturis esset, saltem circumscriptionem haberet substantiam, sicut universa quæ factæ sunt— Spiritus autem, cum in pluribus sit, non habet substantiam circumscriptionem.

Angelica virtus ab hoc prorsus aliena.

(m) In Genes. qu. 2. Τὸν ἀγγελὸν ὡς ἀνέλεον ἐκείνου καὶ ἐν τόπῳ.

(n) Dialog. 2. Σώμα ὃ ἔμυς
ἔστι, ἢ περιέχειν ἑαυτὸν πε-
ριεργαίω.

(o) De S. Trinit. Dial. 2.

Εἰ ὃ ὅτι, καὶ ἐν τότῳ πάντως
αὐ, καὶ ἐν μετὰ, καὶ πρὶν, καὶ
ἐν τῇ περὶ, καὶ ἐν τῇ
μεταφύ.

(p) Ad Trasimund. lib. 2. c. 7.
Quod aliquo circumscibitur
fine, necesse est ut loco tene-
atur aut tempore.

(q) Ib. c. 18. Si verum est
corpus Christi, loco utique
oportet contineri. (The printed
Copies read potest contineri,
without Sense.)

(r) Σώμα ἐν οὐρανῷ ὅτι, ὁ-
μοιωσίου. Orat. 34.

(s) De Fide Orth. l. 1. c. 4.

(t) De Statu Anima, l. 2. c. 3.
Nihil illocal corporeum : om-
ne illocal incorporeum quo-
que est.

(u) Ibid. lib. 1. c. 18. Hinc
patet omne corpus totum si-
mul tangi non posse, nec in
uno loco esse quamlibet mini-
mum totum posse. — Illic
non habet inferiora sua ubi
habet superiora sua, nec illic
dextra ubi sinistra, nec ante-
riora illic ubi posteriora.

(x) In Psal. 124. Spiritus
namque est omnia penetrans
& continens. Non enim se-
cundum nos corporalis est,
ut cum alicubi adsit, absit ali-
unde, &c.

vinity, says he, as being undetermined, is not in a Place. And elsewhere (n), speaking of Christ's Body after the Resurrection, he says, Still it is a Body, having its former Circumscription.

Cyril of Alexandria (o), disputing against those that thought the Son was begotten of the Substance of the Father, by a division of his Substance, says, If the Divine Nature did admit of Section and Division, then you conceive of it as a Body; and if so, then it must be in a Place, and in Magnitude and Quantity; and if endued with Quantity, it could not avoid being circumscribed.

Fulgentius (p) also. That which is circumscribed by any End (or Bound), must be contained in a Place, or in Time.

And again (q), speaking of Christ's Body : If the Body of Christ be a true one, it must be contained in a Place.

S. Greg. Nazianzen (r) makes it impossible for one Body to be in divers.

So do's Damascene (s) make it impossible that one Body should pass thro' another, unless there be τέρων καὶ μεμερισμὸν, that which divides, and that which is divided.

Claud. Mamertus (t). Nothing illocal is corporeal : every thing illocal is also incorporeal.

And again (u). It is plain, that no Body can be touched wholly together, nor can the least Whole you can imagine, be in one Place, (that is, in one Point.) And he instances in a Grain of Poppy, or the least part of it, That it has not its lower Parts there where it has its upper Parts, nor its right-hand Parts there where its left-hand Parts are, nor its Parts before there where it has its Parts behind.

S. Hilary (x) speaking of Christ as God, says, He is a Spirit penetrating and containing all things. For according to us he is not corporeal, so that when he is present in one Place, he should be absent from another, &c.

And elsewhere (y). *A Man, or any thing like him, when he is in a Place any where, cannot then be elsewhere; because that which is there, is contained where it is; and he that is placed any where, his Nature is incapable to be every where.*

So also Nazianzen (z). *A Vessel of the capacity of one Measure, will not contain two Measures; nor the Place that will hold one Body, can receive two or more Bodies into it.*

Again (a) a little after. *This is the Nature of Intellectual Beings, that incorporeally and indivisibly they mingle with one another, and with Bodies.*

And elsewhere (b) he proves the Deity of the Holy Ghost, because he penetrates all intellectual, pure, and most subtle Spirits (as the Angels, and also Apostles and Prophets) at the same time, when they are not in the same places, but dispersed severally; which shews, that the Holy Spirit is un-circumscribed.

S. Basil uses the same Argument (c) to prove the same. Every one of the other Powers we believe to be in a circumscribed Place; for the Angel that was present to Cornelius, was not in the same place that he was in when he was present to Philip; nor the Angel that talked with Zacharias at the Altar, did at the same time fulfil his Station in Heaven. But the Spirit, we believe, could at the same time act both in Abaccuk, and in Daniel when he was in Babylon, &c. For the Spirit of the Lord filled the Universe. Which is an ill Argument, if Christ's Body could be in more Places at the same time.

Arnobius (d) disputing against the Heathens, who said that their Gods did inhabit their Statues, whom yet they believed to be finite and bounded, urges them thus. *The Gods that inhabit in Statues, are they single Gods that are in single Statues whole, or divided into several parts? For one God (finite as theirs were) cannot be in many Statues at the same time, nor again exist divided into Parts, by being cut asunder. For let us suppose*

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(y) Lib. 8. de Trinitate. Homo, aut aliquid ei simile, cum alibi erit, tum alibi non erit; quia illud quod est illic continetur ubi fuerit, infirma ad id natura ejus, ut ubique sit, qui insitens alibi sit.

(z) Orat. 51. Ἀγγέλων μετρίων ἢ ζωῶν διέμενον, ἢ δὲ σώματι ἐνδὲς τόπου οὐκ ἔστι πλείων σῶμα.

(a) Paulo post. Τοιαῦτα γὰρ ἢ τοῦ νοῦ ἐνός, ἀσώματος καὶ ἀχωρείτου, καὶ ἀλλήλοις, καὶ πάσι μίγνυνται.

(b) Orat. 37. Διὰ πάντων ζωῶν πνευμάτων νοεῶν, καὶ ζωῶν, λεπτότατων—καὶ τῶν ἁγίων καὶ ἐν τοῖς αὐτοῖς τοποῖς, ἄλλων δὲ ἀλλὰ καὶ νεκρομένων, καὶ διηλυτὰ τὸ ἀπείρηστον.

(c) De Spir. S. cap. 14. Ἄλλων ἐκείνῳ δυνάμεων ἐν ἀπείρηστον τόπῳ τοῦ χρόνου πεπνευμένον, &c.

Πνεῦμα γὰρ Κεῖν πᾶσι πᾶσι καὶ οὐκ ἐν ἑνὶ τόπῳ.

(d) Lib. 6. contra Gentes. In simulachris Dii habitant, singuline in singulis toti, an partiliter atque in membra divisi? Nam neque unus Deus in compluribus potis est uno tempore inesse simulachris, neque rursus in partes sectione interveniente divisus. Constituamus enim decem millia simulachrorum co-

thas

to esse in orbe *Vulcani*: nunquid esse ut dixi, decem omnibus in millibus potis est unus uno in tempore? Non opinor. Qua causa? Quia quæ sunt privata singulariæque naturæ multa fieri nequeunt, simplicitatis suæ integritate servata. — Si hoc fuerit sumptum, posse unum in omnibus eodem tempore permanere, aut Deorum unusquisque dicendus ita ipsum semet ab ipso se dividere, ut & ipse sit & alter, non aliquo discrimine separatus, sed & ipse idem & alius; quod quoniam recusat & respuit aspernaturque natura, aut innumeros dicendum est confitendumque esse *Vulcanos*, si in cunctis volumus eum degere atque inesse simulachris, aut erit in nullo, quia esse divisus natura prohibetur in plurimis.

(e) *Lib. de Spir. S. c. 7.* Cum omnis creatura certis suæ naturæ sit circumscripta limitibus, &c. quomodo quis audeat creaturam appellare Spiritum S. qui non habeat circumscriptam determinatamque virtutem? quia & in omnibus & ubique semper est, quod utique Divinitatis & Dominacionis est proprium.

— De quo hoc Angelo Scriptura dicit? de qua Dominacione? de qua Potestate? Cuius invenimus Angeli virtutem per plurimos esse diffusam? — Quis ergo dubitet quin divinum sit, quod infunditur simul pluribus nec videtur corporeum autem quod videtur à singulis & tenetur?

(f) *Lib. de Trinitate.* Si homo tantummodo Christus, quomodo adest ubique invocaturis? cum hæc non hominis natura est sed Dei, ut adeste in omni loco possit.

that there are ten thousand Statues of Vulcan all the World over: can one at one time be in all those ten thousand Statues? I think not. If you ask, Why so? Even because those things that are of a particular and singular Nature, cannot be made many, retaining the entireness of their simplicity. Again: — If this be supposed, that one Deity can dwell in them all at one time, then you must either say of every God, that he can divide himself from himself, so as to be the same, and another too, not separated by any difference, but that he shall be the very same, and yet another; which because Nature refuses and rejects, you must say and confess, That there are innumerable Vulcans, if we will suppose him to be and to dwell in all his Statues; or else that he is in none of them, because Nature prohibits his division among many. All this would be very ill Reasoning, if he believed that which the Church of Rome does, That all this which he disputes against, is done in the Eucharist.

S. Ambrose (e). Since every Creature is bounded within certain Limits of its Nature, &c. how dare any one call the Holy Ghost a Creature, who has not a limited and determined Virtue? For he is always in all things, and in all places, which is the Property of the Divinity, and of Supreme Rule.

And afterwards mentioning that place of the Psalmist, *Whither shall I go from thy Spirit?* he adds, *Of what Angel do's the Scripture say thus? of what Principality? of what Power? What Angel's Virtue do we find diffused among many?* — Who can doubt then that to be Divine, that is at once infused into more, and is not seen; and that to be Corporeal, which is seen of every one, and held by them?

Novatian (f) also proves the Deity of Christ, by his Presence in every place. If Christ be only Man, how is he every where present with those that call upon him? seeing this is not the Nature of Man, but of God, to be present in every place.

Author.

of the Ancient Church, relating to the Eucharist.

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Author Quest. ad Antioch. (g) denies that Angels can be present in many places at once, and adds, *That it's God's Property only to be found in two places, and in the whole World at the same moment of time.*

(g) *Quest. 26. Μόνον ὁ Θεὸς ἔστιν ἐν διαφόροις, καὶ ἐν ὅλῳ τοῦ κόσμου ἐν αὐτῇ τῇ ῥοπή ἑνὶ στιγμῇ.*

In consequence of this Doctrine of theirs about Bodies, the Fathers in the last place assert,

- 3 *Affertion.* That it is impossible for one to dwell in himself, or to partake of, and have ones own Body in himself; because whatsoever contains, must be greater than that which is contained in it; and there would be a Penetration of Dimensions, which they deny.

Cyril of Alex. (b) lays it down as a Rule, that *Nothing can partake of it self.*

(b) *De Trin. Dialog. 6. Μένοντα ἑαυτῷ μετέχειν οὐ δύναται.*

And elsewhere (i). *Seeing nothing can partake of it self, but this is with relation to another, it is altogether necessary to affirm, That that which partakes should be different in nature from that which is partaked of.*

(i) *Ibid. Dial. 5. § 7. Ἐπειδὴ δὲ ἑαυτοῦ μὴ ἐκ αὐτοῦ π. μετέχειν οὐ δύναται, πᾶσαι δ' αὖ αὐτὸ τῷ πρὸς ἑτέρον ὄντι, τὸ μετοχοῦν ἢ μετέχοντι, πᾶσι πῶς ἀναγκαῖον ἔτερον εἶναι λέγουσιν.*

And again (k) he says, *That to partake of ones self, is absurd so much as to imagine it.*

(k) *Idem in Joan. lib. 2. c. 1. Μόνον ἀνατὼν ἀνιδεον.*

S. Chrysostom (l) says, *He that dwells in the Tabernacle, and the Tabernacle it self, are not the same; but one thing dwells in another thing; for nothing dwells in it self.*

(l) *Hom. 10. in Joan. citat. d. Theodoret. Dial. 2. Ἄλλ' ἑτέρον ἐν ἐτέρῳ σκηνῶν — ἑλὼν γὰρ ἐν ἑαυτῷ κατοικεῖ.*

Gelasius Casariensis. (m). *The Word was made Flesh, not being it self changed, but dwelling in us. The Tabernacle is one thing, and the Word is another; the Temple is one thing, and God that dwells in it another.*

(m) *Citat. d. Theodoret. Dial. 1. Ἐν ἡμῶν σκηνώσεσσι ἑτέρον σκηνῶν, καὶ ἑτέρον ὁ λόγος; ἑτέρον ὁ ναὸς, καὶ ἑτέρον ὁ ἐνοικῶν αὐτῷ Θεός.*

See also the like Saying in *Methodius*, cited by *Photius* his *Bibliotheca. Cod. 234. pag. 920. ult. Edit.*

In a word, the Fathers oppose all Penetration of Dimensions in Bodies, and say (n), *That it is impossible for one Body to penetrate another Body.*

(n) *Author. Lib. cui tit. Celestia Opinions de Anima, c. 10. Σὺν μὲν γὰρ διὰ σωματικῆς χωρίτου ἀδυνατεῖ.*

And

(o) *Ibid. cap. ult.* Sic dici posset in milii grano cœlum contineri.

And the same Author says (o), That if this were possible, you might then say, That Heaven it self might be contained in a Grain of Millet.

The Fathers argue against Marcion, upon this Rule, That whatsoever contains another thing, is greater than that which is contained in it.

(p) *Heres. 42. sec. 7.* Τὸ θεῖον οὐκ ἔστιν ἐν τῷ θεῷ.

So do's Epiphanius (p). So do's Tertullian (q). Irenæus (r) has the same Rule, and laughs at Marcion's God upon that account.

(q) *Contr. Marcion. l. 1. c. 15.*

(r) *Adv. Har. l. 2. c. 1.*

(s) *De Vita Moſis.*

Greg. Nyſſen (s) proves that the Deity has no Bounds, by this Argument, That otherwise what contains would be greater than the Deity contained therein.

(t) *Ad Autolyceum, l. 2.* Μετὰ παντὶ τοῦ χωρίου ἔστιν ὁ θεὸς πανταχούθεν.

Theophylus Antioch. (t) says, This is the Property of the Almighty and True God, not only to be every where, but to inspect and hear all things. Neither is he contained in a Place, for else the containing Place would be greater than himself; for that which contains, is greater than that which is contained in it.

(u) *De Fide ad Petr. c. 3.* Unaquæque res ita permanet, sicut à Deo accepit ut esset, alia quidem sic, alia autem sic. Neque enim sic datum est corporibus ut sint, sicut spiritus acceperunt, &c.

I will conclude this Chapter with the remarkable Words of Fulgentius (u). Every thing so remains, as it has received of God that it should be, one on this manner, and another on that. For it is not given to Bodies to exist after such a manner as is granted unto Spirits, &c.

CHAP. VI

The Sixth Difference.

The Church of Rome (suitably to the strange Doctrine it teaches about Christ's Body and Blood) teaches us not to believe the Report our Senses make, That the Substance of Bread and Wine remain in the Sacrament; but to pass a contrary Judgment to what they inform us herein. But the Fathers teach the contrary, That we may securely rely upon the Evidence of our Senses, as to any Body, even as to the true Body of Christ.

That the Church of Rome would not have us in this Matter to attend to the Evidence of Sense, is needless to prove, since nothing is more common than to hear them call upon us to distrust them, and to believe against their Report. Thus the *Trent Catechism* * teaches us to believe, That no Substance of the Elements remains in the Eucharist, tho' nothing seems more strange and remote from our Senses than this. And again †, We so receive the Body and Blood of Christ, that yet we cannot perceive by our Senses that it is truly so.

As for the Fathers, they are Strangers to this Doctrine, nor did they betray the Christian Cause in this manner, by taking away all Certainty from the Testimony of our Senses. They, on the contrary, proved the Truth of Christ's Body against the *Valentinians*, the *Marcionites*, and other Hereticks, by this Argument, which the Church of Rome rejects; they made their Appeals frequently (as *S. John* had done before them) to what had been seen with Mens Eyes, to what their Ears had heard, and their Hands had handled, without any suspicion of their being deceived.

Thus *Irenaeus* (a). This meets with them who say, That Christ suffered only seemingly. For if he did not truly suffer, no Thanks are due to him, when there was no Passion. And when he shall begin truly to suffer, he will seem a Seducer, when he

exhorts

* *Ad Paroch. de Euchar. part. 2. num. 25.* — Nullam Elementorum substantiam remanere, quamvis nihil magis à sensibus alienum & remotum videri possit.

† *Ib. n. 46.* Corpus & sanguinem Domini ita sumimus, ut tamen quod verè sit, sensibus percipi non potest.

(a) *Lib. 3. adv. Hæres. c. 20.* Hoc autem & illis occurrit, qui dicunt eum putativè passum: Si enim non verè passus est, nulla gratia ei, cum nulla fuerit passio. Et nos cum incipimus

verè pati, seducens videbitur, adhortans nos vapulare & alteram præbere maxillam, si ipse illud non prior in veritate passus est. Et quemadmodum illos seduxit, ut videretur ipse hoc quod non erat, & nos seducit adhortans perferre ea quæ ipse non pertulit.

(b) *Id. lib. 5. cap. 1. citante Theodoreto, Dial. 2. Οὐ γὰρ δοκῶν ταῦτα, ἀλλ' ἐν ὑποστάσει ἀληθείας ἐβίβησεν· εἰ γὰρ ἂν ἀνδρῶν ὁ ἐπαίρειτο ἀνθρώπων, ἔτι ὁ ὡς ἐπ' ἀληθείας ἐμενε πνῶμα Θεοῦ, ἐπεὶ ἀόρατον τὸ πνῶμα, ἔτι ἀληθεὶα τῆς ζωῆς ἐν αὐτῷ· ἢ γὰρ ὡς ἐκείνα· ἀπὸ ἐπαίρειτο.*

exhorts us to suffer Stripes, and to turn the other Cheek, if he first did not suffer this in truth. And as he seduced them, in seeming to be that which he was not; so he seduces us, whilst he exhorts us to suffer the things which he did not suffer.

Again (b). These things were not done seemingly only, but in reality of truth; for if he appeared to be a Man when he was not so, he neither did remain the Spirit of God, which he truly was, since a Spirit is invisible, nor was there any Truth in him; for he was not that which he appeared to be. He thought it, you see, absurdity enough to say, That Christ appeared what he was not.

But what absurdity can this be to them that say, it is constantly so in the Sacrament, where that appears so and so, which is not so, as the Bread and Wine, according to them, do's?

(c) *Id. lib. 3. cap. 7. Quomodo igitur Christus in carnis substantia resurrexit & ostendit discipulis figuram clavorum & apertionem lateris; hæc autem sunt indicia carnis ejus quæ surrexit à mortuis; sic & nos, inquit, suscitabit per virtutem suam.*

(d) *De carne Christi, c. 5. Maluit, crede, nasci, quam aliqua ex parte mentiri, & quidem in semetipsum; ut carnem gestaret sine ossibus duram, sine musculis solidam, sine sanguine cruentam, sine tunica vestitam, sine fame esurientem, sine dentibus edentem, sine lingua loquentem, ut phantasma auribus fuerit sermo ejus per imaginem vocis.*

Again (c). As Christ therefore rose again in the Substance of our Flesh, and shewed to his Disciples the Print of the Nails and the Opening of his Side, and these are Indications of his Flesh which arose from the Dead; so also, he says, he will raise us up by his Power.

Tertullian also argues thus against Marcion (d). Believe it, he chose rather to be born (which Marcion thought absurd) than in any respect to lie, and that against himself; so as to carry Flesh about him hard without Bones, solid without Muscles, bloody without Blood, clothed without a Garment, craving Food without Hanger, eating without Teeth, speaking without a Tongue, so that his Speech was a Phantasm to Mens Ears by the image only of a Voice. Then he instances in Christ's shewing his Hands and Feet to his Disciples after his Resurrection: Behold, says he, it is I my self; for a Spirit has not Flesh and Bones. But, as he goes on, according to Marcion's Interpretation, Behold, he cozens, and deceives, and circumvents

all

Ecce fallit & decipit & circumvenit omnium oculos, omnium

all Mens Eyes, all Mens Senses, all their Approaches and Touches. Thou therefore shouldst not have brought down Christ from Heaven, but from some Society of Fuglers, &c.

Again (e). Now when the Flesh of Christ is found to be a Falsity, it follows also, That all the things done by the Flesh of Christ, are falsly acted; such as his meeting Persons, his touching them, his Conversation, and even his Miracles themselves, &c.

que virtutes. Ibid. An credam ei de interiore substantia, qui sit de exteriori frustratus? Quomodo verax habebitur in occulto, qui fallax repertus in aperto?

And when Marcion had instanced in the Appearances of Angels to Abraham and to Lot, like Men, meeting with them, and eating, and doing that they were commanded, Tertullian answers (f), Know that this is not granted neither, that those Angels had only seeming Flesh, but of a true, solid, humane Sub- stance.

He adds afterwards (g), It suffices me to define that, which is agreeable to God, viz. the truth of that thing, which he has made the Object of three Senses that testifie it, viz. Sight, Touch, and Hearing.

And again (h), Thou now honourest thy God with the Title of Fallaciousness, if he knew himself to be another thing, than what he made Men to believe he was.

And in his next Book against Marcion (i). The Argument of the Woman that was a Sinner belongs to this, to prove that when she kissed our Lord's Feet, watred them with her Tears, wiped them with her Hairs, and anointed them, she then handled the Truth of a solid Body, and not an empty Phantome.

Again, in the last Chapter (k). Why do's he offer to their inspection his Hands and his Feet, which are Members consisting of Bones, if he had no Bones? Why did he add, and know that it is I my self, to wit, whom they had known before to have had a Body?

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senfus, omnium accessus & contactus. Ergo jam Christum non de cælo deterre debueras, sed de aliquo circulatorio cœtu, &c.

(e) Idem. adv. Marcion. l. 3. c. 8. Jam nunc cùm mendaciumprehenditur Christi caro; sequitur ut & omnia quæ per carnem Christi gesta sunt, mendacio gesta sunt, congressus, contactus, convictus, ipsæ quo-

(f) Ibid. c. 9. Scito, nec illud concedi tibi, ut putativa fuerit in Angelis caro, sed veræ & solidæ substantiæ humanæ.

(g) Ibid. c. 10. Sufficit mihi hoc definire, quod Deo congruit, veritatem scilicet illius rei, quam tribus testibus sensibus objicit, visui, tactui, auditui.

(h) Ibid. c. 11. Jam Deum tuum honoras fallaciæ titulo, si aliud se esse sciebat, quam quod homines fecerat opinari.

(i) Lib. 4. c. 18. Illius peccatricis feminae argumentum eò pertinebit, ut cùm pedes Domini oculis figeret, lacrymis inundaret, crinibus detergeret, unguento perduceret, solidi corporis veritatem, non phantasma inane tractaverit.

(k) Ibid. c. 43. Cur autem inspectui eorum manus & pedes suos offert, quæ membra ex ossibus constant, si ossa non habebat? Cur adjecit, & scitote quod ego sum, quem scilicet corporum retro noverant?

May not we ask, agreeably to this Reasoning of *Tertulian*, Why do's Christ offer to our sight the Accidents of Bread and Wine, if there be no Bread and Wine remaining in the Eucharist; especially when what we see, we knew to be Bread and Wine before?

(1) *De Anima*, cap. 17.

Nulla sensuum frustratio causa caret, quod si cause fallunt sensus, & per sensus opiniones, jam nec in sensibus constituenda fallacia est, qui causas sequuntur, nec in opinionibus qui sensibus diriguntur sequentibus causas — Quid agis, Academia procacissima? Totum vitæ statum evertis, omnem naturæ ordinem turbas, ipsius Dei providentiam excœcas, qui cunctis operibus suis intelligendis, incolendis, dispensandis, fruendisque fallaces & mendaces Dominos præfecerit sensus, &c.

— Non licet, non licet nobis in dubium sensus istos devocare, ne & in Christo de fide eorum deliberetur; nè forte dicatur, quod falsò Satanam prospectarit de cœlo præcipitarum; aut falsò vocem Patris audierit de ipso testificatam; aut deceptus sit cùm Petri focrum tetigit, aut alium postea unguenti ipiricum senserit, quod in sepulcrum suam acceptavit; alium postea vini saporem, quod in sanguinis sui memoriam consecravit. — Atqui nè in Apostolis quidem ejus ludificata natura est. Fidelis fuit & visus & auditus in monte; fidelis & gustus vini illius, licet aquæ ante, in nuptiis Galilææ; fidelis & tactus exinde creduli Thomæ.

But the most remarkable Testimony of *Tertullian's* is in his Book *de Anima* (1), where on set purpose he opposes the *Academicks*, that would not have Men give credit to their Senses. He urges against them, *That there is no Abuse of the Senses but has a Cause of it; and if those Causes deceive the Senses, and our Opinions by them, the Fallacy is not to be charged upon our Senses, that follow those Causes; nor upon our Opinions, that are directed by our Senses, which follow those Causes.* — And afterwards he cries out, *O thou malignant Academy, what dost thou do? (in charging Deceit upon the Senses) Thou overturnest the whole State of Life, thou disturbest all the Order of Nature, thou blindest the Providence of God himself, who (according to thee) has set lying and deceitful Senses as Lords over all his Works, fir to understand, inhabit, dispense, and enjoy them, &c.*

— It is no ways lawful and fit to call those Senses in question, lest we should doubt of their Credit even in Christ himself; lest it should be said, that he falsly saw Satan thrown down from Heaven, or falsly heard his Fathers Voice testifying concerning him, or was deceived when he touched Peter's Wives Mother, or perceived afterwards a different Scent of the Ointment which he accepted for his Burial, and afterwards a different Taste of the Wine which he consecrated in memory of his Blood. — Neither was Nature abused in his Apostles. Faithful was their Sight and Hearing in the Mount; faithful and true was the Taste of that Wine which was Water before, at the Marriage in Galilee; faithful was Thomas's Touch, who thereupon believed.

Recite

Recite John's Testimony: That which we have seen, says he, which we have heard, which we have seen with our Eyes, and our Hands have handled of the Word of Life. This is all a false Testification, if the Nature of the Sense of our Eyes, and Ears, and Hands is a Lie and a Cheat.

And in the next Chapter (m). The Understanding seems to use Sense as a Leader, an Author, and principal Foundation; neither can Truths be laid hold of without it.

S. Austin teaches the same (n) Doctrine. Our Eyes do not deceive us, for they can only report to the Mind how they are affected. — If one thinks that an Oar is broken in the Water, and when it is taken out of the Water made whole again, he is not a Bad Reporter, but he is an ill Judge. For the Eye, according to its Nature, neither could nor ought to perceive it otherwise while in the Water; For if the Air is a different Medium from Water, it must perceive it one ways in the Air, and another ways in Water. Therefore the Eye sees rightly; for it was made only to see: But the Mind judges amiss, &c.

So also S. Hillary (o). He takes away their foolish Rashness, who contend that our Lord was seen in the Flesh in a deceitful and false Body; that the Father feigning Truth, shewed him in the habit of false Flesh, (as the Romanists make Christ's Body to be shewn in habitu falsi panis) not remembering what was said after his Resurrection to the Apostles that thought they saw a Spirit; Why are ye troubled, &c. Behold my Hands and my Feet, that it is I my self; for a Spirit has not Flesh and Bones, as ye see me have.

quoniam spiritus carnem & ossa non habet, sicut me videtis habere.

Epiphanius (p) is very large in arguing the Truth of Christ's (p) Body, from what was sensibly done to his Body; and if he argues truly, then what is sensibly done to the Bread in the Eucharist, proves the Truth of Bread remaining, and not only the Appearance of it.

F 2

He

Recita Johannis testimonium: Quod vidimus, inquit, quod audimus, oculis nostris vidimus, & manus nostræ contrectaverunt de sermone vitæ. Falsa utique testatio, si oculorum & aurium & manuum sensus natura mentitur.

(m) Cap. 18. Videretur intellectus duce uti sensu, & auctore & principali fundamento, nec sine illo veritates posse contingi.

(n) De vera Relig. cap. 33. Ne ipsi quidem oculi fallunt; non enim renunciare possunt animo nisi affectionem suam. — Si quis remum frangi in aqua opinatur, & cum inde auferetur integrari, non habet malum inter-nuncium, sed malus est judex. Nam ille pro natura sua non potuit aliter in aqua sentire, nec aliter debuit. Si enim aliud est aer, aliud aqua, justum est ut aliter in aere, aliter in aqua sentiantur. Quare oculus rectè videt; ad hoc enim factus est ut tantum videat: sed animus perverse judicat, &c.

(o) In Psal. 137. Tollit stultissimam eorum temeritatem, qui frustrato falsoque corpore Dominum in carne visum esse contendunt; ut cum Pater clementia veritate in habitu falsæ carnis ostenderit; non recordantes post resurrectionem corporis spiritum se videre credentibus Apostolis dictum esse, Quid conturbati, &c. videre manus & pedes meos, quoniam ipse ego sum, palpare & videre,

(q) Ibid. Refut. 4. Πῶς συλλαμβεῖς τσαυθῶν, ὃ μὴ ἔσθ' ἀφ' αὐτῶν πύπτων καὶ τὸ πρὸς λόγον; — ἢ δὲ δυνάσται φαντασίαν ἐκτείνειν τὸ ὑπερὸν αὐτῶν πύπτων; ἀδυνατοῦν.

(r) Ibid. Refut. 10. & 11. Σῶμα ἰσχυρόν τοῦ χαλκῶν.

Οὐ φαντασία πύπτα.
Τῆς ἀφ' ἧς τὸ σῶμα αἰσθάνεται.

(s) Ibid. Refut. 14. Οὐκ αἰσθάνεται ἡ ψυχή, ἀλλ' ἀφ' ἧς ἀνθρώποι.

(t) Ib. Refut. 16. Δόκους ἢ ἡ ἀνέμος, ἢ πνεῦμα, ἢ φαντασία, κηρύττει καὶ τὰς ψυχὰς ἀνθρώπων καὶ ἀνέμων.

(u) Refut. 65.

*Ταῦτα ἀφ' αὐτῶν τοῖς μαθηταῖς ἐνεκαὶ αὐτοῦ.

(x) Ibid. Refut. 71.

(y) Ibid. Refut. 77. Πόθεν ἡ χάρις τῶν ἀγγέλων;

*Τὸ φαντασία.

(z) Εὐεργεσία ἰσχυρὴ καὶ ἀνέμος.

He asks Marcion (q), How could he be taken and crucified, if, according to thy saying, he could not be handled? — For thou canst not define him to be a Phantôme, whom thou confessest to fall under the Touch.

Again (r) he argues, That Christ had a true Body, because he went into the Pharisee's House and sat down. That which sits down, is a bulky Body.

And when the Woman washed his Feet with her Tears, he adds, Not the Feet of a Phantôme. And kissed them, perceiving his Body by her Touch. And, What Feet did she kiss, but the Feet made up of Flesh and Bones, and other Parts?

So again (s), the Woman that touched Christ and was healed, she did not touch Air, but something Humane that might be touched.

Again (t). An Imaginary thing, or Wind, or a Spirit or Phantôme, admits neither of Burial nor a Resurrection. But why may not a Phantôme as well be buried and raised, as Accidents be broken and distributed, when no Bread remains?

Again, he observes (u) from that of his kneeling down and praying, That all this was done in alibi, because his Disciples saw him, and he was found to his Disciples under their Touch.

So also concerning Christ's Crucifixion, he observes (v), That the piercing his Hands and Feet with Nails, and handling of them to do it, could not be δόκος καὶ φαντασία, an imagination or shew. But if the Church of Rome say true, he is out; for it is only δόκος and a Phantôme, when I chew and fasten my Teeth in the Host, there being no Substance that I bite.

He afterwards (y) challenges Marcion from that Expression, He was known in breaking of Bread. How, says he, was this breaking of Bread performed? was it by a Phantôme, or from a Body (z) bulky, and really acting it?

Here

Here I may well observe, That if the very breaking of Bread, argues a true Body that did perform that thing; how much more forcible is our Question to the *Romanists*, What means the mention of Bread broken in the Eucharist, (as Christ is said to break Bread) if nothing be broken at all but only in shew and appearance?

Epiphanius also elsewhere (a) says, when Christ shewed to them *Moses* and *Elias* in the Mount, He did not present an Image or a Phantôme, as intending to deceive his Apostles; but shew'd what they were really.

Athanasius (b) says, Christ did both eat Meat, and permitted his Body to be touched by his Disciples, that not only their Eyes, but also their Fingers might be brought in for Witnesses of the Truth; so removing all suspicion of a Phantôme or Ghostly Appearance.

S. Chrysostome (c) brings in Christ saying thus. It is not my way to mock or abuse mine with a false appearance. If the Sight is afraid of a vain Image, the Hands and Fingers may find out the Truth of my Body. Perhaps some Mist may deceive the Eyes; but a corporal Touch owns a Body.

Also elsewhere (d), speaking of Seeing and Hearing, he says, By these Senses we learn all things exactly, and seem Teachers worthy of credit, concerning such things which we receive by our Sight or Hearing, seeing we neither feign, nor speak falsely.

But lest any one should pretend, that the Eucharist is a Mystery, and that in such things our Senses may impose on us, and deceive us, it is very remarkable how this Father distinguishes betwixt them.

He tells us (e) wherein Deception do's consist, viz. when a thing do's not appear to be what it is, but appears to be what it is not. But he makes a Mystery to be another thing (f), viz. when we see not what we believe, but see one thing, and believe another thing: For this, says he, is the Nature of our Mysteries.

S. Austin

(a) *Hæres.* 64. sec. 36. Οὐκ εἰδωλὸν ἢ εἰσέλασμα τοῦ Ἀποστόλου βυλόμεν ἀπατᾶν, ἀλλ' ὅσων ἀψυδῶς.

(b) *Orat.* 2. de Ascen. Christi.

Δύσας τ' φαντασίας τ' νοήσαν.

(c) *De Resurrex.* Hom. 9. Lat. *Paris.* 1588. Tom. 3. pag. 775. Non est meum meos ludificare phantasmate; vanam imaginem visus si timeret, veritatem corporis manus & digitus exploret. Potest fortasse aliqua oculos caligo decipere, palpatio corporalis verum corpus agnoscat.

(d) *Hom.* 29. in Joann. Διὰ τῆς αἰσθητικῆς τέτων ἡμεῖς πάντα μαρτυροῦμεν ἀκριβῶς, καὶ ἀξιόπιστοι δοκούμεν ἐν διδασκαλίᾳ, ὅτι οὐκ ἔστι ἡ ἡμῶν φαντασία, ἀλλ' ἀκριβὲς δεικνύμενον.

(e) *Hom.* 13. in Ep. ad Ephes. Ὅταν τι δοῖ μὴ φαίνεσθαι, ἀλλ' ὅταν μὴ δοῖ δεικνύει.

(f) *Hom.* 7. in 1 ad Cor. Μυστήριον καλεῖται, ὅταν ὃ ἂν ἀπορῶμεν πιστεύωμεν, ἀλλ' ἃ περὶ ὁρῶμεν καὶ ἃ ἔτι περὶ πιστεύωμεν τοιαῦτα, ὅτι ἡ τῆς μυστηρίων ἡμῶν φύσις, &c.

(g) *Serm. de Temp.* 161. Cujus præsentiam agnoscat oculus, attingat manus, digitus perfructetur. — Si forte diceremus Thomæ oculos fuisse deceptos, at non possemus dicere manus frustratas; in resurrectionis enim manifestatione de aspectu ambigi potest, de tactu non potest dubitari.

S. Austin (g) makes the concurrent Testimony of Sense, especially that of Feeling, to give sufficient assurance to us. Thus he says. *There is no cause to doubt of Christ's Resurrection, whose presence the Eye do's own, the Hand handles, and the Fingers examine. — If we perhaps should say, That Thomas his Eyes were deceived, yet we cannot say so of his Hands; for in clearing the Resurrection, doubt may be made of the Sight, but no doubt can be made of Feeling.*

(h) *Contra Faustum*, l. 14. c. 10. Qui nisi Dæmones, quibus amica fallacia est, istis persuaderent, Quod Christus fallaciter passus, fallaciter mortuus sit, fallaciter cicatrices ostenderit?

Again elsewhere (h). *Who but Devils, that are Friends to Cozenage, could persuade them, that Christ deceived Men, when he suffered, when he died, and when he showed his Scars?*

(i) *Ibid.* l. 29. c. 2. Illud est quod Magiæ simile dicimini asserere, quod passionem mortemque ejus specie tenus factam & fallaciter dicitis adumbratam, ut mori videretur, qui non moriebatur. Ex quo fit, ut ejus quoque resurrectionem umbraticam, imaginariam fallacemque dicatis: Neque enim ejus, qui non verè mortuus est, vera esse resurrectio potest: ita fit, ut & cicatrices discipulis dubitantibus falsas ostenderit, nec Thomas veritate confirmatus, sed fallacia deceptus clamaret, *Dominus meus, & Deus meus, &c.*

Again (i). *This, which is like Magick, ye are said to assert, That Christ's Passion and Death was only in appearance, and in a deceitful Shadow; so that he seemed to die, when he did not die. Whence it follows, that you must assert also his Resurrection to be in shew, imaginary, and fallacious. For he cannot be truly raised, who did not truly die: And if so, then he shewed false Scars to his doubting Disciples; neither did Thomas cry out, My Lord and my God, because he was confirmed in the Truth, but because he was deceived by a Cheat.*

(k) *Lib. 83. Question. Quest. 14.*

Si phantasma fuit corpus Christi, fecellit Christus: & si fallit, veritas non est. Est autem veritas Christus; non igitur phantasma fuit corpus ejus.

Suitably to which, he asserts in another place (k). *If the Body of Christ was a Phantôme, Christ deceived us; and if he deceive us, he is not the Truth. But Christ is the Truth; therefore the Body of Christ was not a Phantastical Body.*

Now against all these plain Testimonies, I know only one Objection can be made, which we are to consider, *viz* Objection. *That some of the Fathers call upon us not to believe our Senses, nor to regard their Information; and that particularly they do so in the Case of the Eucharist.* To this Objection, I shall give these satisfactory Answers,

Ans. I.

Ans. 1. It is certain, that the Fathers appeal to our Senses even in the matter of the Eucharist. We have seen Instances before, particularly in Tertullian; to which let me add one remarkable Testimony out of S. Austin (l).

This which you see upon God's Altar, you were shewn last night; but you have not yet heard what it is, what it meaneth, and of how great a Thing it is a Sacrament. That which you see, is Bread and the Cup; thus much your own Eyes inform you, &c. He appeals to their Eyes, you see, as to the Elements before them, and suppose, that when they tell them there is Bread and a Cup, they were not deceived. But then he informs them of that which their Senses could not be judge of, because not an Object of them, which was understood by the Bread and the Cup, as we shall hear afterwards.

Ans. 2. The Fathers call upon Men not to regard the Information of their Senses, in matters wherein yet none questions the truth and certainty of their Information. Therefore this is no Argument to question the Truth of what our Senses inform us of in the Eucharist, because they would not have us to regard them.

Thus Cyril of Jerusalem (m), speaking of holy Chrism. Take heed you do not think, says he, this to be meer simple Ointment. Sense indeed reaches no further than that; but then comparing Chrism with the Eucharist, (which is not to be look'd upon as common Bread after Consecration) he adds, We are to look upon this Holy Ointment not as bare and common Ointment, after Consecration; but as the Grace of Christ, &c.

So also he says of Baptism (n), Come not to the Font as to simple and meer Water, but to the Spiritual Grace that is given together with the Water. And a litle after, Being, says he, about to descend into the Water, do not attend to the simpleness of the Water. And yet, for all this, he never intended to deny it to be true Water.

Gelasius Cypriote (o). We are not to consider our Baptism with sensitive, but with Intellectual Eyes.

(l) Serm. ad recens. Baptizat. apud Fulgentium, Bedam, &c. Hoc quod videtis in altari Dei etiam transacta nocte vidistis: sed quid esset, quid sibi vellet, quam magnæ rei Sacramentum contineret nondum audistis. Quod ergo videtis, panis est & calix, quod vobis etiam oculi vestri renunciant, &c.

(m) Catech. Mystag. 3. Ὅρα μὴ ὑπονοήσῃς ἐκείνο τὸ μύστυον ψιλόν ὄν,

reaches no further than that; but then comparing Chrism with the Eucharist, (which is not to be look'd upon as common Bread after Consecration) he adds, We

καὶ τὸ ἄγιον οὗτο μύστυον ἢ ἔστι ψιλόν, ὡς καὶ κοινὸν μὲν ὁπότε ἀναστίν, ἀλλὰ χρίσῃ χρίσματος: &c.

(n) Idem Catech. Illum. 3. Μὴ ὡς ὕδατι λατρεὶ προσέλθῃς τὸ λιβανῶν, ἀλλὰ τῇ μετὰ τὸ ὕδατος διδουμένῃ πνευματικῇ χάριστι. Μὴ τὸ ψιλὸν τὸ ὕδατος προσέσῃς, &c.

(o) Diatypot. c. 4. Τὸ βάπτισμα ἡμῶν ἢ τοῖς αἰσθητοῖς ὁφθαλμοῖς χαίροντες, ἀλλὰ τοῖς νοητοῖς.

(p) *Serm. 2. in Append. Serm. 40. à Sirmondo Editor.* Non debetis aquas illas oculis æstimare, sed mente.

(q) *De his qui initiantur, c. 3.* Quod vidisti aquas utique, sed non solas, Levitas illic ministrantes, summum Sacerdotem interrogantem & consecrantem. Primo omnium docuit te Apostolus, non ea contemplanda nobis quæ videntur, sed quæ non videntur, &c. Non ergo solis corporis tui oculis credas. Magis videtur quod non videtur, quia illud temporale, illud æternum aspicitur, quod oculis non comprehenditur, animo autem & mente cernitur.

(r) *In Joan. Hom. 24.* Πειθόμεθα τοίνυν τῇ ἀποράσει τῶν οὐκ ὁφθαλμοῦ δὲ οὐκ αὐτῶν πνεύματι· ἢ ἡμῶν δὲ ὁφθαλμοῦ πολλὰ καὶ ὁ σφάλλεται, ἐμνήσω δὲ ἀμνηχανὸν διαπιστύν.

(s) *Hom. 89. in Matth. Ταῦτα ἴδὲ μακάρα αὐτῶν τῶν ὁφθαλμῶν ἡμῶν πιστῶτερον.*
Εἰ δὲ καὶ τὸ φανερὸν οὐκ ὁρᾷ Χεῖρ Θεοῦ, ἀλλ' ἐν τούτῳ τὸ ἴδιον μακάρι αὐτὸς λαμβάνει καὶ περισσῶς.

Ans. 3. The Fathers in the matter of Signs and Sacraments therefore call upon us not to listen to our Senses, and credit them, because, in such Cases, they would have us to consider things beyond and above their information; such as relate to their Use and Efficacy; these being spiritual things signified by what is visible, wherein they place the Mystery, and which Sense can neither discover nor judge of.

(t) *De Doctr. Christ. l. 2. c. 1.* De signis differens, hoc dico, ne quis in eis attendat quod sunt,

Or, as S. Austin says (p), You ought not to make an Estimate of those Waters with your Eyes; but with your Mind.

Thus also S. Ambrose (q), speaking of Baptism. As to what thou hast seen, to wit, the Waters, and not those alone, but Levites there ministering, and the Bishop asking Questions and Consecrating: First of all, the Apostle has taught thee, That we are not to look upon the things that are seen, but on the things that are not seen, &c. Do not therefore only believe thy bodily Eyes: That is rather seen, which is not seen; because that is Temporal, this is Eternal, which is not comprehended by our Eyes, but is seen by our Mind and Understanding.

S. Chrysostom (r), speaking also of Baptism, thus breaks out. Let us believe God's Affirmation, for this is more faithful than our Sight; for our Sight often is deceived, that is impossible to fall to the Ground.

It is so frequent an Expression of S. Chrysostome, That God's Word is more to be credited than our Eyes, that he applies it not only to the Sacraments, but even to the Case of Alms-giving: For thus he says (s); Let us be so affected when we give Alms to the Poor, as if we gave them to Christ himself: For his Words are more sure than our Sight. Therefore when thou seest a poor Man, remember the Words whereby Christ signified, that he himself is fed. For tho' what is seen is not Christ, yet under this shape he receives thy Alms, and asks it.

S. Austin has a Rule (t) in this Case. I say this, treating of Signs; in which none ought to attend to what they are, but rather that they are Signs,

Signs, that is, that they signify. For a Sign is a thing, which, besides what appears affecting the Senses, do's of it self make somewhat else to come into our thoughts.

So also Origen (u) describes a Sign to be a Note of another thing besides that which the Sense gives testimony to.

But none has so fully declared this Matter, and answered the former Objection, as S. Chrysostome, in the place forecited, whose Words deserve to be set down at large (x). Where treating of Baptism, the Eucharist, and other Mysteries, after he has told us (as we heard before) what a Mystery is, viz. When we do not meerly believe what we see, but see one thing and believe another, he goes on thus.

I and an Infidel are diversly affected with them. I hear that Christ was crucified, I presently admire his Benignity: He bears the same, and he counts it Infirmary. I hear that he was made a Servant, and I admire his Care: He, when he bears the same, counts it Infamy. And so he goes on with his Death and Resurrection, and the different Judgment is made of them, and proceeds to speak of the Sacraments. The Infidel bearing of the Laver (of Baptism) esteems it simply Water; but I do not look meerly upon what I see, but regard the cleansing of the Soul by the Spirit. He thinks that my Body only is washed; but I believe that my Soul is made clean and holy;

I reckon the Burial, Resurrection, Sanctification, Righteousness, Redemption, Adoption of Sons, the Inheritance, the Kingdom of Heaven, the Supply of the Spirit. For, I do not judge of the things that appear by my Sight, but by the Eyes of my Mind: I hear of the Body of Christ. I understand what is said, one way; an Infidel, another. Which he further illustrates admirably thus. As Children looking upon Books, know

not the Power of Letters, understand not what they look upon; nay, even to a grown Man that is unlearned, it will be the same, when a Man of Skill will find out much hidden Virtue, Loves, and Histories contained therein. And if one of no skill receive a Letter, he will judge it only to be Paper and Ink; but he that has

G

Skill

sed potius quod signa sunt, id est, quod significant. Signum est enim res, præter speciem quam ingerit sensibus, aliud aliquid ex se faciens in cogitationem venire.

(u) In Joan. tom. 18. ad finem. Συμβολον ἐστίν, ὃ ἐκ τοῦ αἰσθητοῦς γινώσκουσιν.

(x) In 1 Cor. Rom. 7. Edit. Savil. Tom. 3. p. 280.

Ἐτερον ὁρῶντες καὶ ἑτερον πιστεύοντες.

Ἀκούων λαβὼν αἰεῖν, ἀπλῶς ὕδωρ νομίζει· ἐγὼ δὲ τὸ θεῶν ὡς ἀπλῶς βλέπω, ἀλλὰ τὸν καὶ ἰσχυρῶς καθαρίζον τὸν διὰ τοῦ πνεύματος, &c.

Οὐ γὰρ τῇ ὁφθαλμοῦ καὶ χρίνω τὰ φαινόμενα ἀλλὰ τοῖς ὁρατοῦς καὶ διανοίας· αἰετὶς ὡς αἰετὶς ἐστίν, ἐγὼ νοῶ τὸ εἰρηνοφόνον, ἐγὼ δὲ ὁ αἰετὶς.

Οὕτω καὶ ὁμοίως μυστεῖα γίνε-
ται· οἱ δὲ ἀποστολὴ καὶ πῆρα ἀκούουσιν, καὶ
δοκῶσιν ἀκροῦν· οἱ δὲ πρὸς τὸ δὴ
καὶ πνευματικῶς ἐκτελέσας ἐκτελέσαντες,
ὁρῶσι καὶ ἐναποκεκρυμένων τῶν δυνά-
μεων.

(y) Catech. 4. Mystag. Μη
περὶ τῆς οὐσίας τοῦ ἁγίου καὶ
τοῦ οἴνου· σῶμα καὶ αἷμα Χρι-
στοῦ, καὶ τῆς θεοποιουμένης πυλῶν
ἀποσταλῆναι. Εἰ καὶ καὶ ἡ αἰσθησις σου
οὕτω ὑποβάλλεται, ἀλλ' ἡ πίστις
βεβαιώσῃ· καὶ ἀπὸ τῆς χάριτος
καίνης τὸ σάγμα, &c.

Πληροφρονεῖς, ὅτι ὁ φανό-
μενος ἁγίος, καὶ ἁγίος ὅστις, εἰ
καὶ τῇ χάριτι αἰσθητός, ἀλλὰ σῶ-
μα Χριστοῦ, καὶ ὁ φανόμενος οἶ-
νος, καὶ οἶνος ὅστις, εἰ καὶ τῇ
πίστι τῷ βέλῃ, ἀλλὰ σῶμα
Χριστοῦ.

All which must be only understood of the Sacramental Relation that the Bread and Wine have to the Body and Blood of Christ, which the Sense of Tasting acquaints us nothing at all with, and therefore is not a fit Judge of this; but we are to believe, and not doubt of its Truth.

It will also help us to understand another Place of S. Chry-

στοστομῶν πανταχῇ τῷ Θεῷ,
καὶ μηδὲν ἀντιλέγων καὶ ἐναντι-
πρόν τῷ δοκῇ τοῖς ἡμετέροις λο-
γισμοῖς καὶ τοῖς ὀφθαλμοῖς τῶν ἀνθρώπων, &c.

Οὐ τοῖς κειμένιοις μόνον ἐμμελέ-
ποις, ἀλλὰ καὶ τοῖς ῥήμασι αὐτοῦ
κατέχοντες, &c.

Ἐπεὶ ἔν τῳ λόγῳ φησὶ, τὸ
ἐστὶ τὸ σῶμά μου, καὶ πειθόμεθα,
καὶ πιστεύομεν, καὶ νομοῖς αὐτοῦ
βλέπωμεν ὁφθαλμοῖς· καὶ ἐν

Skill bears an absent Person speak, and discourses with him, and speaks what he pleases to him again by his Letters. Just thus it is in a Mystery; Unbelievers bearing, seem not to bear; but the Believers, being taught Skill by the Spirit, perceive the Power of the hidden things.

This Discourse of S. Chrysostome's explains a Place of S. Cyril of Jerusalem (y), and teaches us how to understand it; where speaking of the Eucharist, he says, Do not consider it as bare Bread and Wine; for it is the Body and Blood of Christ, according to our Lord's Affirmation. And altho Sense suggests this to thee, let Faith confirm thee. Do not judge of the Matter by thy Taste; but by Faith be undoubtedly persuaded, that thou art honoured with the Body and Blood of Christ.

And afterwards: Being fully persuaded, that the visible Bread is not Bread, tho' the Taste perceive it such, but the Body of Christ; and the visible Wine is not Wine, tho' the Taste would have it so, but the Blood of Christ.

sofostome, (Homil. 83. in Matth.) where he bids us, Believe God every where, without contradicting him, tho' what he says seems contrary to our Reasonings, and to our Eyes; but let his Word prevail above our Reasonings and our Eyes. Let us do the same in the Mysteries, not fixing our Eyes only upon the things set before us, but let us hold fast his Words: For his Word cannot deceive us; but our Sense easily may: That can never fall to the ground; but this often fails. Since therefore the Word says, This is my Body, let us be persuaded of it and believe it, and look upon it with intellectual Eyes: For Christ has given us nothing sensible,

sible, but in sensible things all things intelligible. Thus in Baptism, by what is sensibly done, there is the Gift of Water; but what is perfected, is intelligible, viz. our Regeneration and Renovation.

If the Reader do's but remember that Baptism is as much concerned in this Discourse of S. Chrysostome, as the Eucharist; and that we are as much required not to trust our Eyes, that may deceive us, but to trust the Word of God in the one case as well as the other; it will not give the least countenance to the Absurdities of Transubstantiation.

And as for those Words of his, *That Christ delivered nothing sensible to us*, they must be understood with an abatement, That we are not to be intent and to fix our Thoughts meerly upon what we see; for else it is certain, that there is something sensible delivered in the Eucharist, else there would be no Sign nor no Sacrament; and that Father would contradict himself, who in the very next Words tells us, *That by sensible things he has delivered intelligible* (that is, spiritual) *things to us*; for which he brings what is bestowed upon us in Baptism as a Proof.

ἵδ' αἰδιῶδον παρέδωκεν ἡμῶν ὁ
Χεῖρ, ἀλλ' αἰδιῶδεις μὲν πρῶτον
μασσι πάντα τὰ ἑνὸς ἐστὶν καὶ ἐν
τῷ βαπτισμῷ δι' αἰδιῶδεις μὲν
πρῶτον μαζῶν ἵδ' ὅτι ἡμεῖς
τὸ δῶκεν, νοητὸν δὲ τὸ ἐπιτελέ-
μενον, ἢ ἡμῶν καὶ ἀνακαινώσεως.

CHAP. VII.

The Seventh Difference.

When the Fathers call the Eucharist Christ's Body and Blood, the Roman Church understands it of Christ's natural Body given there. But the Fathers do not so; but understand it most commonly of the Elements of Bread and Wine, even when they call them the Body of Christ, and give us the reasons why they so call them.

I Need not tell you, how the Romish Writers catch at every place of the Fathers, where they meet with the mention of *Christ's Body and Blood*: all their Citations are full of little else but Testimonies of this kind.

But if they had a mind to understand their sense, and did not merely listen to the sound of their words, they would quickly see them interpret themselves, so that there could be no mistake, nor countenance given hereby to Transubstantiation, or any presence of Christ but what is spiritual. Which by a few Observations out of them will appear.

I. *Observ.* The Fathers give us warning of it, and tell us, That they studiously conceal and hide the Mysteries from some persons, both out of the Church, and in it. Therefore their meer expressions concerning it, are not sufficient to inform us of their meaning.

(a) *Catech. Illum.* 6. pag. 149. Edit. 4. Paris. 1608. Ἄλλα πολλά πολλὰς λέξεσιν ἐπικαλυμμέναι, &c.

Thus Cyril of Jerusalem (a) tells us, That we do not speak openly of the mysteries among the Catechumens, but often speak many things covertly, that the faithful that are acquainted with the matter, may understand it, and they that are unacquainted may not be hurt.

(b) *In Psal.* 103. Quid est quod occultum est, & non publicum in Ecclesia? Sacramentum Baptismi, Sacramentum Eucharistiae. Opera nostra bona vident & Pagani, Sacramenta vero occultantur illis,

S. Austin (b) in like manner. What is it that is hidden and not publick in the Church? The Sacrament of Baptism, and the Sacrament of the Eucharist. The very Pagans see our good works, but the Sacraments are hid from them.

S. Chrysostome (c) (upon those words, *why are they then Baptized for the dead*) says, *I have a mind to speak it openly, but I dare not, because of them that are not initiated. For they make our Exposition more difficult, compelling us either not to speak plainly, or to declare to them things that ought to be concealed.*

(c) In 1 Cor. 15. Hom. 40.

Οὐ ταμῶ δὲ διὰ τὸς ἀμύητους.

* Ἡ μὴ λέγειν σαφῶς, ἢ εἰς αὐτὸς ἐκτρέφει τὰ ἀπορρητά.

Upon this account they concealed what was apt to be despised (whether they did well or no in this I shall not here question) scarce vouchsafing to name the visible Elements, but mentioning them with more glorious Titles, such as could not be disregarded. Thus they called *Baptism* by the name of φωτισμῶ, *illumination*; and they called the *Eucharist*, the *Sacrifice*, quod norunt fideles, *which the faithful know*, (thus concealing it) or the *Sacrifice of the Body and Blood of Christ*. They call the *Lords Table* an *Altar*, and the *Ministers* *Priests*, tho' all these are to be understood in a figurative and improper sense.

Thus S. Austin says (d), *Almost all call the Sacrament the Body of Christ*. Which very phrase shews, that the *Sacrament* is not in substance *Christ's natural Body*. For who would phrase it so, *almost all call it*, in giving a proper name to a thing? *ex gr.* would any say, that almost all call a House a House, or a Man a Man? but to say, that almost all call *Kings* *Gods*, tells you, that however for certain Reasons, *Kings* are called *Gods*, yet they are not really and properly so.

(d) De verb. Dom. Serm. 53.
Pene quidem Sacramentum omnes corpus ejus dicunt.

The same Father (e) speaking of several things, whereby *Christ* may be signified and set forth, either by words written, or spoken, &c. he says, *We do not call these the Body and Blood of Christ, but that only, which being taken from the fruits of the earth, is rightly received by us to our spiritual health, &c.*

(e) De Trinit. l. 3. c. 4.
— Sed illud tantum quod ex fructibus terræ acceptum & prece mystica consecratum, ritè sumimus ad salutem spiritua-lem, &c.

If the other things had been called so, any one would have understood it must be improperly so called, and so must this too, as his following words tell us, *that even this is not sanctified to become so great a Sacrament, but by the invisible operation of the Spirit of God.*

Non sanctificatur ut sit tam magnum Sacramentum, nisi operante invisibiliter Spiritu Dei.

So

(f) Orig. Lib. 6. cap. 19. Eo (sc. Christo) jubente, corpus Christi & sanguinem dicimus, quod dum fit ex fructibus terræ, sanctificatur, & fit Sacramentum, operante invisibiliter Spiritu Dei.

So Isidore of Sevil (f) gives the same account. By the command of Christ, we call the Body and Blood of Christ, that which being made of the fruits of the earth, is sanctified and made a Sacrament by the invisible operation of the Spirit of God.

2. Observ. The Fathers oft-times in their very manner of speaking concerning the Body and Blood of Christ, point at another thing than his Natural Body; so that we need no Commentary upon their words to explain them, for they carry at first bearing our sense and meaning in them, and not that of the Romanists. To give a few instances.

(g) Epist. 63. ad Cæciliū. Cūm dicat Christus, ego sum vitis vera, sanguis Christi non aqua est utiq; sed vinum — Quomodo nec Corpus Domini potest esse farina sola, aut aqua sola, nisi utrumq; adunatum fuerit & copulatum, & panis unus compagine foldatum.

S. Cyprian (g) discoursing against those that Consecrated and drank only Water in the Sacrament, says, When Christ says, I am the true Vine, the Blood of Christ it's plain is not Water but Wine. — So neither can the Lords Body be flour alone, or water alone, unless both of them be united, and coupled and kneaded together into one Loaf.

Where no Body can doubt of S. Cyprian's meaning, that by Christ's Body he understands not his natural Body, but the Sacrament of it.

(h) Panded. Canon. p. 365. Μηδὲν πλέον τῷ σώματι & τῷ αἵματι & τῷ κυρίῳ πρόσθεν χυθέν, ὡς καὶ αὐτὸς ὁ κύριος παρέδωκεν· τῇ δὲ ἀρίστῃ καὶ οὖν ὕδατι μιμνήμενα.

And so the Council of Carthage, (h) decreed against the Armenians (who made use of Wine only in the Eucharist) That nothing shall be offered, but the Body and Blood of Christ, as the Lord himself delivered it, (the phrase carries its sense in the face of it, if they had said no more, but they add) that is, Bread and Wine mixed with Water.

(i) Dialog. 1. Τὸ αὐτὸ σῶμα ἢ τὸ συμβόλιον πέποιεν ὄνομα· πρὸ δὲ συμβόλου τὸ τῷ αἵματι & c.

What can be more plain than that of Theodoret (i), when he says, That our Saviour changed the names, and on his Body he put the name of the sign (or symbol) and on the sign the name of his Body? A little before he shows how. You know, says he, that God called his Body Bread, and elsewhere he called his flesh Wheat (ῥίζα), except a Corn of Wheat fall to the Earth and die, Matth. 12. But in the delivery of the mysteries, he called Bread his Body, and that which is mixed (ἡμίμα) Blood. Is it not clear, that neither in one case, nor the other, these sayings

sayings are to be understood properly, but figuratively? Especially when *Theodoret*, before all I now have cited, makes this comparison. As after Consecration, we call the mystical fruit of the Vine the Lords blood; so he (Jacob) called the Blood of the true Vine, the Blood of the Grape. Both the one and the other must be figuratively understood.

When S. Cyprian in the forecited Epistle (k) says, that some might make it an Objection, that by partaking of the Communion early in the Morning, they might be discovered to the Heathen Persecutors by the smell of the Wine, he expresses it thus, *One fears this, lest by tasting Wine he should smell of Christs Blood.*

S. Jerome has such another saying, which cannot well be mistaken to express any other sense but ours, when speaking of Virgins (l) that were reproved for drinking Wine to excess, he says, *they made this excuse, (joining sacrilege to their drunkenness) and said God forbid that I should abstain from the Blood of Christ.*

Either they said nothing to the purpose, or they took that which they called the Blood of Christ, for Wine properly.

Thus also S. Chrysostome (m) speaking of the rudeness of the Souldiers in the Church, says, that in the tumult, the most holy Blood of Christ was shed upon the Souldiers Clutbs. Which could be nothing but Sacramental Wine.

Leo the Great, speaking of the Manichees, that for fear of the Laws came to the Communion of the Catholics, and directing how to discover them, he says (n), *They so behave themselves in the Communion of the Sacraments, that they may sometime be more safely concealed; with an unworthy mouth they take the Body of Christ, but altogether decline drinking the Blood of our redemption.*

In the sense both of Leo and the Manichees, the Body and Blood here must be taken figuratively; for such bad men as they, in the sense of the Ancients, could not eat, or any way receive Christs Body in a proper

Ab. "Οσιπριον μυσικόν τ' ἀμπί-
λυ καρπὸν μυστῆ τ' ὁμασμον αὐ-
μα. δεσποτικὸν ὄνομα ζυμῆς, ὅτι
τ' ἀληθινὸς ἀμπέλκι τὸ αἶμα σα-
ουλῆς φέρομασιν αἶμα.

(k) Epist. 63. Hoc quis ve-
retur, ne per saporem vini re-
deoleat sanguinem Christi.

(l) Epist. ad Eustochium. E-
brietati sacrilegium copulantes
aiunt, abstinere ego me abstinere
am à sanguine Christi.

(m) Epist. 1. ad Innocent. Τὸ
ἀγιότατον αἶμα χερσὶν εἰς τὰ
θύρα ἐσθίωντων ἱμάτια ὑπὲρ χεῖτων.

(n) Serm. 4. de Quadrages.
Ita in Sacramentorum commu-
nitione se temperant, ut inter-
dum tuius lateant; Ore indig-
no Christi Corpus accipiunt,
sanguinem autem redemptionis
nostræ haurire omnino de-
clinant.

proper sense, but being understood of the Type of it, viz. of the Sacramental Bread, that they would receive; but not the Type of his Blood; viz. the Wine, because, as S. Austin (o) observes, they drink no Wine, saying, it is the Gall of the Prince of darkness. They had no more prejudice against the Blood than the Body of Christ, only they took it to be Wine, which they abhorred.

3. Observ. The Fathers speak of Christ's Body and Blood in the Eucharist, with such terms of restriction and diminution, which plainly tell us, that they understood it not of his substantial and natural Body, but in a figurative sense. Thus

(p) Contr. Celsum l. 8. p. 399. Edit. Cantabr. Σάμα δ' ἔστιν τ.

(q) In Psal. 33. conc. 2. Accepit in manus quod norunt fideles & ipse se portabat quodammodo, cum diceret hoc est Corpus meum.

(r) In Psal. 33. Christus quodammodo ferebatur in manibus suis.

(s) Epist. 23. ad Bonifac. Secundum quendam modum Sacramentum Corporis Christi, Corpus Christi est; Sacramentum sanguinis Christi, sanguis Christi est.

(t) Epist. ad Cesarium. Dignus habitus est Domini Corporis appellatione.

(u) Di. l. g. 1. Τὰ ὁραόμενα συμβόλα τῇ τῷ σώματι & τῷ αἵματι περιεργασθῆναι τῷ σώματι.

(x) In defens. 3. cap. l. 9. — Non quod propriè Corpus ejus sit panis, & poculum sanguis, &c.

(y) In Gal. 5. 17. Vol. 3. Sa. p. 752.

Origen (p) says, That Bread in the Eucharist is made by Prayer a certain holy Body.

And S. Austin (q), Christ took in his hands what the faithful understand, and after a sort, carried himself when he said, This is my Body.

Bede (r) upon the same Psalm, has the same term of restriction, Christ after a sort, was carried in his own hands.

S. Austin elsewhere (s), In a certain sense, the Sacrament of the Body of Christ is Christ's Body; and the Sacrament of the Blood of Christ, is Christ's Blood. Just as at Easter we say, this day Christ rose, because it is a memorial of it.

S. Chrysostom (t) says of the Consecrated Bread, That it has no longer the name of Bread (tho' the nature of it remains) but is counted worthy to be called the Lord's Body.

Theodoret in like manner (u), He honoured the visible Symbols with the appellation of his Body and Blood.

Facundus Hermian. (x) is most express. We call, says he, the Sacrament of his Body and Blood, which is in the Consecrated Bread and Cup, his Body and Blood; not that properly the Bread is his Body, and the Cup his Blood; &c.

Sopho is S. Chrysostom (y) in another place, where he shows, that the word *Mess*, is not always taken for the *σῶμα αἰσθητόν*, the nature and

and substance of the Body (which is the only proper sense) and he gives other instances which are improper; as that *flesh* signifies a *depraved will*. And adds two other improper senses, in these words. *By the name of Flesh, the Scripture is wont also to call the mysteries*; he adds also, that it calls the Church so, when it calls it *the Body of Christ*.

Τὴν ποικίλιν μεσαιρεσιν.

Καὶ τὰ μυστήρια καλεῖται ἰσὺς
ἐν τῇ ἑκκλησίᾳ.

The very phrase of being *wont to call*, shows, that of which it is affirmed to be improperly so called, as the phrase of *being thought worthy of the name* (as we heard before) argues the name not properly to agree to it.

4. *Observ. The Fathers, knowing, that the Eucharist was not in a proper sense Christ's Body, give us several reasons why it is called his Body*. But no body *uses* to give a reason why he calls a thing by its proper name. I shall not name all the reasons here, but reserve some to another place; when we consider the Sacrament, as a Sign, Figure, Type, Memorial, &c.

1. One reason they give is *from its likeness and resemblance*, either in respect of what it consists of, or from the likeness of its effects.

S. *Austin's* saying is remarkable (x), *If the Sacraments had not a resemblance of those things of which they are Sacraments, they would not be Sacraments at all: But from this resemblance they take commonly the name even of the things themselves which they resemble*.

(x) *Epist. 23: Si Sacramenta quandam similitudinem earum rerum non haberent, quorum Sacramenta sunt, omnino Sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt.*

Bede also gives (a) the same reason in his Commentary on the Romans.

(a) *In Cap. 6. Epist. ad Roman. Lib. 4. cap. 4. Fortè dicis, speciem sanguinis non video. Sed habet similitudinem. Sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem pretiosi sanguinis bibis, &c.*

The Author of the Book of Sacraments under S. *Ambrose* his name, speaks thus. *Thou mayst say perhaps, I do not see the substance of Blood. Well, but it has its likeness. For as thou hast received the likeness of his death, so thou drinkest the likeness of his precious Blood*.

S. *Cyprian* (b). *When Christ called Bread, made up of many united grains of Corn, his Body, he shewed the unity of Christian people whom he bore; and when he call'd Wine pressed out of many Grapes,*

(b) *Epist. 76. ad Magnum. Quando Dominus Corpus suum panem vocat, de multorum granorum adunatione congestum, populum nostrum quem*

portabat indicat adunatum : *and put together his Blood, he signified also the uniting of a multitude of the Christian flock together.*
 & quando sanguinem suum vinum appellat de botris atq; acinis plurimis expresum atq; in unum coactum, gregem item nostrum significat commixtione adunatz multitudinis copulatam.

(c) *De Instit. Cleric. c. 31.*
 Propterea Dominus noster Corpus & sanguinem suum in eis rebus commendavit, quæ ad unum aliquid rediguntur ex multis sive granis sive acinis, & Sanctorum Charitatis unitatem significar.

(d) *De Offic. Eccles. l. 1. cap. 18.*
 Panis quia consummat Corpus, ideo Corpus Christi nuncupatur; vinum autem quia sanguinem operatur in carne, ideo ad sanguinem Christi refertur.

So Rabanus Maurus (c). *Therefore our Lord commended his Body and Blood in those things, which consisting of many Grains or Grapes, are brought together into one, whereby he might signify the unity of the Charity of Saints.*

Others again from the likeness of its effects.

Thus Isidore of Sevil (d). *Bread, because it strengthens the Body, is therefore called the Body of Christ; and Wine, because it produces Blood in the Flesh, is therefore referred to the Blood of Christ.*

The same reason is also given by Rabanus Maurus, in his Commentary upon the 26 Chap. of S. Matthew.

2 Reason. Another reason, why they call the Eucharist Christs Body, is, *because it supplies the place, is instead of it, is its representative, its pledge and pawn.*

Tertullian (e). *His Body is reputed to be in the Bread, This is my Body.*

S. Austin (f). *See how the signs are varied, Faith remaining the same. There (in the Wilderness) the rock was Christ, to us that which is placed on Gods Altar is Christ.*

Again elsewhere more fully (g). *All things intended to signify, seem in a sort to sustain the persons of those things which they signify, as the Apostle says, The Rock was Christ, because that Rock of which this is spoken, did signify Christ.*

Cyril of Jerusalem (h) says, *Wherefore with all assurance, let us receive it (viz. The Bread and Wine) as the Body and Blood of Christ; for in the type of Bread his Body is given thee, and in the type of Wine his Blood.*

Proclus of Constantinople (i). *Instead of the Manager let us venerate the Altar; instead of the Infant let*

(e) *Lib. 6. de Orat.* Corpus ejus in pane censetur, Hoc est corpus meum.

(f) *Traët. 45. in Joan. Vi-* dete, fide manente, signa variata. Ibi Petra Christus, nobis Christus quod in altari Dei ponitur.

(g) *De Civit. Dei, l. 18. c. 48.*
 Quodammodo omnia significantia videntur rerum quas significant sustinere personas, sicut dictum est ab Apostolo, Petra erat Christus, quoniam Petra illa de qua hoc dictum est, significabat utiq; Christum.

(h) *Catech. Mystag. 4.* — Ὁς σῶμα ἐστὶν αἷμα & μίλαμα βαπτισμῶν Χριστοῦ ἐν τῷ ᾧ ἄρτον, &c.

(i) *Orat. 18.* — Ἀντὶ τῆς βρεφὸς τιμωροῦμεθα τὸν διά τῆς βρεφὸς εὐλογοῦμενον ἄρτον.

of the Ancient Church, relating to the Eucharist.

51

let us embrace the Bread that is blessed by the Infant, (viz. Christ.)

Victor Antiochen. (k) When the Lord said, this is my Body, this is my Blood, it was fit that they who set forth the Bread, should, after giving of thanks, reckon it to be his Body, and partake of it; and account the Cup to be instead of his Blood.

The Author of the Commentaries attributed to S. Jerome (l). Christ left to us his last remembrance, just as if a person taking a Journey from home, should leave some pledge to one whom he loves, that as oft as he look'd upon it, he might call to mind his kindneses and friendships.

So also Amalarinus (m). Christ bowing his head gave up the Ghost. The Priest bows himself, and commends to God the Father this which is offered as a Sacrifice in the place of Christ.

inclinato capite, emisit spiritum. Sacerdos inclinat se, & hoc quod vice Christi immolarum est, deo Patri commendat.

5. Observ. That altho', for the Reasons given, the Fathers call the Sacrament Christs Body, yet they plainly say, that what is distributed in the Eucharist is without any life or sense, which cannot be said of Christs natural Body.

Epiphanius (n). We see what our Saviour took in his hands (viz. Bread) and having given thanks said, This is mine, and that; and yet we see, that it is not equal to it nor like it, not to the incarnate Image, not to the invisible Deity, not to the Lineaments of members; for this (the Bread) is of a round form, and insensible as to any power.

Theophilus of Alexandria (o), discoursing against Origen, who did not believe that the H. Ghost did operate upon things inanimate, says, He (Origen) do's not remember, that the mystical waters in Baptism are consecrated by the coming of the H. Ghost, and that the Lords Bread, whereby the Body of our Saviour is shown, and which we break for our sanctification, and the H. Cup, which are all placed upon the Table of the Church, and are

H 2

indeed

(k) In Marc. 14. Citante Bulingero adv. Casaub.

Αὐτὸς πῶμα πομίζεν.

Τὸ δὲ πῶμα ἐν τῷ αἵματι καὶ ὕδατι.

(l) In 1 Cor. 11. Ultimam nobis commemorationem five memoriam dereliquit, quemadmodum si quis peregrinē proficiscens, aliquid pignus ei quem diligit derelinquat, ut quoriescunq; illud viderit, possit ejus beneficia & amicitias memorare.

(m) De Offic. Eccles. l. 3. c. 25. Edit. Hittorpii, p. 425. Christus,

quod vice Christi immolarum

(n) In Anchorat.

Τὸ πῶμα οὐκ ἐστὶ τὸ σῶμα. — ὡς ἰσχυρὸν ὅτι, ἐπεὶ ὁμοίον, ὃ τῷ ἐν σάρκι ἔχοντι, ὃ τῷ ἀσώτῳ θεῷ.

— Στεροῦμεν οὖν καὶ ἀναίμακτον ὡς πρὸς τὴν δύναμιν.

(o) Epist. Paschal. 2. Non recognoscit a quas in Baptismate mysticas adventu Sp. Sancti consecrari, panemq; Dominicum, quo Salvatoris Corpus ostenditur, & quem frangimus in Sanctificationem nostri, & S. calicem, quæ in mensa Ecclesiæ collocantur, & utique inanimata sunt, per invocationem & adventum Spiritus S. sanctificari.

(p) *Epist. ad Theoph. Alex.* Ut discant qui ignorant eruditi testimonii Scripturarum, qua debeant veneratione Sancta suscipere & Altaris servitio deservire; sacrosq; calices & sancta velamina, & cætera quæ ad cultum pertinent Dominicæ Passionis, non quasi inanima & sensu carentia Sanctimoniam non habere, sed ex consortio corporis & sanguinis Domini, eadem qua Corpus ejus & Sanguis Majestate veneranda.

indeed without life, yet are Sanctified by the Invocation and advent of the H. Ghost.

S. Jerome (p) commending the foresaid work, and admiring at the profit the Churches would reap thereby, says, *That they who are ignorant, being instructed by Scripture-Testimonies, may learn, with what veneration they ought to meddle with holy things, and serve at the Altar; and that the H. Chalices and H. Veils, and the rest of the things that appertain to the Celebration of our Lord's Passion, are not to be look'd upon as having no sanctity, as being without life and sense, but by reason that they accompany the Body and Blood of our Lord, are to be venerated with the same majestic regard, that his Body and Blood is.*

6. *Observ.* That the Fathers speak of Divisions and parts of the Eucharist, which cannot be truly said of the natural Body of Christ, which the Rom. Church confesses to be impassible, but only of the Sacramental Bread and Wine.

(q) *Lib. de Lapsis.* Quidam alius & ipse maculatus, sacrificio à Sacerdote celebrato, partem cum cæteris ausus est latenter accipere, sanctum Domini edere & contrectare non potuit.

(r) *Strom. l. 1.* — Ἐκείνων τῶν λαβείν τὴν μυστὴν ἐν τῇ πύλῃ.

(s) *Hom. 12. in Exodum.* Cùm suscipitis Corpus Domini, cum omni cautela & veneratione servatis, ne ex eo parum quid decidat, ne consecrati muneris aliquid dilabatur, &c.

(r) *Epist. 289. ad Casariam.*

Cyprian (q). Another who was also defiled, the Sacrifice being Celebrated by the Priest, was so bold, as privily to take a part of it with others, but he could not eat and handle the Holy (Body) of the Lord.

Clemens Alexandr. (r). When the Bishop, according to custom had divided the Eucharist, they suffered every one of the people to take a portion of it.

Origen (s) (if they be his genuine words) says, *When ye receive the Lords Body, ye keep it with all caution and veneration, lest any little portion of it should fall down, lest any thing of the consecrated gift should slip down to the ground, &c.*

S. Basil (r) showing, that they that have received the Communion in the Church may reserve it, and Communicate themselves at home with their own hand, and that the practice was thus in Alexandria and Egypt; adds, that when the Priest has distributed the Sacrifice, he that receives

ceives it whole, and takes daily a part of that which was so given him, ought to believe that he rightly receives it. — It is the same in virtue, whether a person receive a single part from the Priest, or many parts together.

S. Ambrose agrees with it, (u) speaking of the Blood of Christ. Whether thou takest, says he, a little, or drinkest a larger draught, there is the same perfect measure of redemption to all.

So also S. Austin (x) speaking of that upon the Lords Table which is blessed and sanctified, (which is Bread) he says of it, that it is broken into little parts to be distributed. Which cannot be said of Christs proper Body.

And elsewhere (y) his phrase concerning communicating is, to take a part from the body of the immaculate Lamb.

Also in another place, he says (z), In receiving we know what we think. We receive a little portion, and are fatted at heart.

Cyril of Alexandria (a) says, The least part of the Consecrated Bread (which he calls the Eulogy) mingles the whole Body into it self, and fills it with its own energy, and thus both Christ is in us, and we again are in him.

Eusebius (b) tells the story of the Presbyter, that when Serapion was a dying, sent him, by a Boy, a little bit of the Eucharist.

And Prosper (c) has a like story of a possessed Woman, that received a short and small portion of our Lords Body.

And P. Pius I, in an Epistle attributed to him (and made use of by Bellarmine (d)) speaks of some of the Blood of Christ dropping and distilling on the ground, and directs what is to be done in that case.

Ταυτον πινυντες τῇ συνάμειν
εἴτε μίαν μέσδα δέξαται πρ
ᾧ τῇ ἱερῶς, εἴτε πολλὰς
μερίδας ὅμυ.

(u) Epist. 1. ad Justum. Et si parum sumas, et si plurimum haurias, eadem perfecta est omnibus mensura redemptionis.

(x) Epist. 59. ad Paulin. — Ad distribuendum comminuitur.

(y) Epist. 86. ad Casulanum. De agni immaculati corpore partem sumere.

(z) De Verb. dom. serm. 33. In accipiendo novimus quid cogitemus. Modicum accipimus & in corde saginamur.

(a) In Joan. 6. 57. Ὁ λογισμὸς εὐλογίας σύμπαν ἡμῶν εἰς ταυτὸ ἀναφέρει τὸ σῶμα, καὶ τὴν ἰδίαν ἐνεργεῖαν ἀναπληρεῖ, ἵνα πᾶς ἐν ἡμῶν γίνῃ. Χριστός, καὶ ἡμεῖς αὖ πάλιν ἐν αὐτῷ.

(b) Eccles. Hist. l. 6. c. 36. — Βραχὺ δὲ ἐνχαριστίας.

(c) Dimidium temporis. c. 6. — Brevem portiuuculam Corporis Domini.

(d) De Euchar. l. 2. cap. 5. Si quid de sanguine Domini stillaverit in terram.

7. Observ. The Fathers speak of making the Body of Christ in the Eucharist, in a sense quite different from that of the Romanists.

S. Jerome frequently uses the phrase of making Christ's Body, and speaking of the Presbyters that succeeded to the Apostles, in one Epistle (e) he says, they make the Body of Christ with their Holy Mouth.

(e) Epist. 1. ad Heliodor. Qui Christi Corpus Sacro ore conficiunt.

(f) Ad Evagrium. Ad quorum preces Christi Corpus sanguisq; conficitur.

(g) Ad Fabiolam. Sequester Dei & hominum, & carnes agni sacro ore conficiens.

And in another Epistle (f) says of them, That upon their Prayers the Body and Blood of Christ is made.

Also in a third Epistle (g) he describes a Priest to be one that mediates betwixt God and Men, and one that makes the flesh of the Lamb with his holy mouth.

Here now they of the Church of Rome take care to advance the Priesthood, tho' even with words of Blasphemy.

(b) Stella Clericorum. Qui creavit me sine me, creatur mediante me.

(i) In Canon. Missæ, Lect. 4. Qui creavit me (si fas est dicere) dedit mihi creare se, & qui creavit me sine me, creatur mediante me.

One cries out (b), He that created me without me, is created by my means.

So also Biel (i). He that created me (if I may be bold to say it) has given me power to create himself, and he that created me without me, is created by my means.

Biel also (in the same Lecture) makes a comparison between the Priests and the Bl. Virgin, and makes them to carry it from her in this matter.

Illa prolatis octo verbulis, Ecce Ancilla Domini, fiat mihi secundum Verbum tuum, semel concepit Dei filium & mundi Redemptorem. Isti à Domino consecrati, quinq; Verbis eundem Dei Virginisq; filium advocant quotidie corporaliter. Attendite, O Sacerdotes, in quo gradu & dignitate sitis constituti.

She by pronouncing eight words, Behold the Handmaid of the Lord, &c. Conceived once the Son of God and the Redeemer of the World. They (viz. the Priests) being consecrated by the Lord, by speaking five words, do call the same Son of God, and the Virgin, bodily before them every day. And then cries out. Consider, O Priests, in what high degree and dignity you are placed.

But

But now the Fathers they sufficiently explain themselves, that this of *making Christs Body*, cannot be understood of the natural and proper Body of Christ. For

First, They lay it down as a Rule, that *whatsoever is made, was not before it was made.*

Thus *Athenagoras* (k) says, *That which is already is not made, but that which is not.*

Tertullian in like manner says (l), *Nothing that has a fieri, is without a beginning, but it begins to be while it begins to be made.*

Athanasius (m). *It is the property of Creatures and works, that they are said to exist out of non-entities, and not to be before they are made.*

Greg. Nyssen (n). *If he made it, he made that which was not at all.*

S. Hilary (o). *Every thing that is made, was not before it was made.*

S. Ambrose (p). *That which is made begins to be.*

S. Austin (q). *To make is true of that which was not at all.*

Cyril Alexand. (r). *It cannot be, that what already exists, should be brought into being, but what does not exist.*

Vigilius also (s). *To be made, is the usual property of him, who never subsisted before.*

Cassianus also (t). *Things already sprung up, cannot return into that state; that they should be generated by a new creation.*

These sayings do very ill accord with the Doctrine of the Roman Church (u), which teaches, that the Conversion in the Eucharist is made, without any change in our Lord; for neither is Christ generated, or is changed, or increased.

enim Christus aut generatur, aut mutatur, aut augetur.

Secondly, They so speak of *making Christs Body*, that it cannot be understood of any other than his typical and mystical Body. For the Fathers say, *That Bread is made his Body.*

Tertullian

(k) De resurrectione. τὸ δὲ ὅτι ἐκ νεκρῶν, ἀλλὰ τὸ μὴ ὄν.

(l) Lib. contr. Hermog. cap. 19. Nihil quod fieri habet sine initio est, quin initium sit illud dum incipit fieri.

(m) Contr. Arian. Orat. 3. κτισμάτων καὶ ποιημάτων ἰδιότης, τὸ λέγεσθαι ὅτι ἐκ οὐλῶν, καὶ ἐκ ἧν πάλιν γινώσκῃ.

(n) Contr. Eunom. l. 9. Εἰ ποτε οὖν, τὸ μὴ ὄν πάντως ἐποτρύνει.

(o) De Trin. l. 12. Omne quod fit, antequam fiat non fuit.

(p) De Incarn. l. 3. Quod fit incipit.

(q) De miribus Manich. c. 7. Facere enim est quod omnino non erat.

(r) Thesaur. Assert. 20. Οὐδὲν ὄν ὄντα τὸ ἦν ὅτι εἰς τὸ ἦν φέρεται, ἀλλὰ τὸ μὴ ὄν.

(s) Lib. 3. cont. Eutychen. Fieri, ejus soleat esse proprium, qui nunquam ante substituerat.

(t) Lib. 7. de incarn. c. 2. Quæ orta jam fuerint, redire in id rursum non queant ut novâ creatione generentur.

(u) Catechis. ad Paroch. de Eucharist. n. 39. Sine ulla Domini nostri mutatione; neque enim Christus aut generatur, aut mutatur, aut augetur.

(x) *Cont. Marc. l. 4. c. 40.*
Acceptum panem & distribu-
tum discipulis, Corpus suum
illum fecit, hoc est Corpus meum
dicendo.

(y) *Demonst. Evang. lib. 8.*
Τὴν εἰκόνα τῆς ἰδίας σαρκὸς
ποιεῖν.

(z) *Catech. Mystag. l. 1. Ἐπι-*
κλήσεις γυναικῶν, ὁ μὲν ἀρτῶ
ζῆναι σῶμα Χριστοῦ, ὁ δὲ δυνά-
μινα Χριστοῦ.

(a) *Orat. in Christi Baptisma.*
Σῶμα Χριστοῦ λέγεται τὸ ζῆναι.

(b) *Serm. de diversis, 87.*
Non omnis panis, sed accipi-
ens benedictionem Christi, fit
Corpus Christi.

Canon Missæ. Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptamque; facere digneris, ut nobis Corpus & sanguis fiat dilectissimi tui filii Domini nostri J. Christi, &c.

Tertullian (x). Christ when he had taken Bread, and distributed it to his Disciples, made it his Body, saying, This is my Body.

Eusebius (y). Christ commanded his Disciples (speaking of the Symbols of the Divine Economy delivered to them, i. e. Bread and Wine) to make the image of his Body.

Cyril of Jerus. (z). When the Invocation is over, the Bread is made the Body of Christ, and the Wine the Blood of Christ.

Greg. Nyssen (a) says, At first the Bread is common Bread, but after the mystery has consecrated it, it is called and is made the Body of Christ.

S. Austin (b). Not all Bread, but only that which receives Christ's blessing, is made the Body of Christ.

Canon of the Mass. Which Oblation, O Almighty God, we beseech thee vouchsafe to make blessed, allowable, firm, rational, and acceptable, that it may be made to us the Body and Blood of thy most dear Son our Lord Jesus Christ, &c.

Also the Fathers say still more expressly, that the Body and Blood of Christ, is made of Bread and Wine.

Thus the Author of the Book of Sacraments under S. Ambrose's name (c). *Perhaps thou wilt say, My Bread is usual Bread: but tho' that Bread be Bread before the Sacramental words, yet upon Consecration, of Bread is made the Flesh of Christ.*

Gaudentius (d). The Creator and Lord of nature himself, who produces Bread out of the Earth, of Bread again (seeing he is able, and has promised it) he makes his own Body; and he that of Water made Wine, made also of Wine his Blood.

(c) *Lib. 4. de Sacram. c. 4.*
Tu forte dicis, meus panis est
usitatus: sed panis iste panis est
ante verba Sacramentorum, ubi
accesserit consecratio de pane
fit caro Christi.

(d) *In Exod. trac. 2. Ipse natura- rum Creator & Dominus, qui producit de terra panem, de pane rursus, qui potest & promisit, efficit proprium corpus, & qui de aqua vinum fecit, & de vino sanguinem suum.*

Now all this can be meant of nothing else; but what we heard out of Eusebius before, of the Image of his Body, which he commanded his Disciples to make.

S. Je.

S. Jerome also explains it of the Sacramental Bread and Wine, upon those words of the Prophet (e), *They shall flow together to the goodness of the Lord, for Wheat, and for Wine and Oil.* He adds, *Of which the Lords Bread is made, and the type of his Blood is fulfilled, and the blessing of sanctification is shown.*

(e) In Jerem. 31. 12. De quo conficitur panis Domini, & sanguinis ejus impletur typus, & benedictio Sanctificationis ostenditur.

And in another place (f). *Of this Wheat the Bread that descended from Heaven is made, and which strengthens the heart of man.* Which must be understood of the Bread received in the Eucharist.

(f) In cap. 9. Zachar. De hoc tritico efficitur ille panis qui de Cælo descendit & confortat cor hominis.

So Tertullian (g) explains himself. *He made Bread his Body, saying, This is my Body, That is, the Figure of my Body.*

(g) Antea citat. Corpus suum illum (sc. panem) fecit, hoc est Corpus meum dicendo, id est, Figura Corporis mei.

And Leo Magn. (h). *Neither may the Presbyters, without the Bishops Command, make the Sacrament of the Body and Blood of Christ.*

(h) Epist. 88. Nec licet Presbyteris nisi eo (sc. Episcopo) jubente, Sacramentum Corporis & sanguinis Christi conficere.

S. Chrysostom (i) speaking of Wine, says, *By this the matter of the good things for our Salvation is perfected.* Where by those good things, he plainly means the Wine in the Eucharist.

(i) Hom. 29. in Genes. 'H ὑπερβολὴς τῆς σωτηρίας ἡμεῶν καὶ ἀγαθῶν διὰ τὸ τοῦτο τελείη'.

It is also very observable, that the Fathers sometimes call this the *mystical Bread and Wine*, and sometimes the *mystical Body and Blood of Christ*.

Thus S. Austin (k) says, *Our Bread and Cup is made mystical to us, by a certain consecration, and does not grow so.*

(k) Contr. Faust. l. 20. c. 13. Noster panis & calix certâ consecratione, mysticus fit nobis, non nascitur.

S. Chrysostom (l) thus. *The mystical Body and Blood is not made without the grace of the spirit.*

(l) De resurrectione mort. Hom. 33. Σῶμα καὶ αἷμα μυστικὸν καὶ ἀνὰ πνεῦμα ἰωάννου καὶ πνεύματος ἁγίου καὶ ζωῆς.

When S. Ambrose (m) had said, *This Body which we make is of the Virgin.* He explains this phrase by another before it, viz. *That Sacrament which thou receivest is made by the Word of Christ.* And also by another saying of his that follows. *It was true Flesh of Christ that was Crucified and buried; it is therefore truly the Sacrament of his Flesh.* Where you see he distinguishes these two, the *Flesh of Christ Crucified*, and that in the *Sacrament*, which is only *mystically* so.

(m) Lib. de iis qui inchoant. c. 9. Hoc quod conficimus Corpus ex Virgine est.

Sacramentum illud quod accipis sermone Christi conficitur.

Vera utiq; caro Christi quæ crucifixa est, quæ sepulta est. Verè ergo carnis illius Sacramentum est.

(n) In *Levit. lib. 6.* -- Cor-
pore mystico non vescetur.

Hesychius (n) speaking of Jews, Pagans, and Hereticks, says, that *the Soul in Society with them may not eat of the mystical Body*, that is, of the Eucharist.

(o) *Id. ibid. lib. 2.* Christus bibens ipse, & Apostolis bibere dans sanguinem intelligibilem.

And elsewhere (o) speaking of the Cup in the Sacrament, uses this phrase, *Christ drinking himself and giving to the Apostles the intelligible Blood to drink.* Where intelligible Blood is the mystical Blood in the Eucharist, according to his constant use of that word.

(p) In *Esa. cap. 3.*

Procopius of Gaza (p) upon those words of the Prophet, of Gods taking away the Staff of Bread and stay of Water; and telling us, that Christs Flesh is meat indeed, and his Blood drink indeed, which they that have not, have not the strength of Bread and Water; he adds, *there is another enlivening Bread also taken from the Jews, &c.* where he means the Eucharist, distinguishing it from Christs proper Flesh and Blood.

Καὶ ἄλλο δὲ τὸ ἱερὸν
ἄφρον) ὁ ζωοποιὸς ἄρτος.

(q) *De benedict. Patriarch. c. 9.* Hunc panem dedit (*Jesus*) Apostolis, ut dividerent populo credentium, hodieq; dar nobis eum, quem ipse quotidie sacerdos consecrat suis verbis. Hic panis factus est esca Sanctorum. Possumus & ipsum Dominum accipere, qui carnem suam nobis dedit, sicut ipse ait, *Ego sum panis vita.*

S. Ambrose (q) makes the same distinction, where speaking of the Benediction of *Asser*, that *his Bread was fat, &c.* and that *Asser* signifies riches; he adds, *Jesus gave this Bread to the Apostles, that they should divide it among believing people, and he now gives it to us, being that which the Priest daily consecrates with his words. This Bread is made the food of Saints. We may also understand thereby the Lord himself, who gave his Flesh to us, as he says, I am the Bread of Life.*

What can be more clear, than that he distinguishes here between the Eucharistical Bread (which he calls the Saints food) and Christ himself the Bread of Life?

8. *Observ. The Fathers speak of Christ's Body sanctified and sacrificed in the Eucharist; which cannot be understood of any thing, but his representative and Typical Body.*

(r) *Epist. 59.* Quod in Domini mensa est —
— benedicirur & sanctificatur. *S. Austin* (r) speaking of that which is upon the Lords Table (which the Church of Rome will have to be Christ's Natural Body) says, *that it is blessed and sanctified.* And

And Gaudentius (s), speaking of Christ, whom he compares to the Paschal Lamb, says, *Through all the Houses of the Churches, in the mystery of Bread and Wine, being sacrificed he refreshes, being believed on he quickens, being consecrated he sanctifies them that consecrate.*

(s) In Exod. tract. 19. Per singulas Ecclesiarum domos in mysterio panis & vini reficit immolatus, vivificat creditus, consecrantes sanctificat consecratus.

This can be only true in representation, which is said of Christ's being sacrificed and sanctified (or consecrated) by us; for the proper and natural Body of Christ can neither be sanctified in a proper sense, nor sacrificed by us, as I shall now show.

1. Not sanctified properly.

For this in the sense of the Fathers, is Dedication to God; and tho' we may dedicate our selves to God, yet not the Son of God to him.

Origen (r). To sanctify a thing, that is, to v. w it to God.

(r) In Levit. hom. 11. Sanctificare aliquid, hoc est, vovere Deo.

Cyril Alexandr. (u). That which is said to be sanctified do's not partake of all holiness, but it rather signifies that which is devoted to God in honour of him. Now Christ is certainly partaker of all Holiness.

(u) Com. in Esaiam. Edit. gr. lat. p. 178. Τὸ ἀγιασθῆναι ἁγιότητος, ἢ πάντος ἁγιασμοῦ μέτοχον ἔσται, σημαίνει δὲ μάλιστα καὶ τὸ εἰς θεὸν ἀνασθεῖναι τὸν τῷ θεῷ.

Johannes (*). We say a place, or Bread, or Wine is sanctified, which are set apart for God, and are not put to any common use.

* Apud Photium, cod. 222. Ἀγιασθῆναι τὸν τόπον, ἢ τὸν ἀρτον, ἢ τὸν οἶνον, εἶ τὸν θεῷ ἁγιασμένον ἀποσθῆναι καὶ πρὸς κοινὴν χρῆσιν ὑποτίθεσθαι.

Hesychius (x). That which is sanctified and offered, because it is offered it begins to be sanctified, therefore that it was not holy before. This cannot be affirmed of Christs proper Body, which was never other than holy, but may of the Typical Bread which was common before.

(x) In Levit. l. 7. Quod sanctificatur & offertur, eo quod offertur Sanctificari incipit, ergo prius non erat sanctum.

2. Not sacrificed properly.

Therefore Gaudentius (y) in the forecited Tract, says, *We offer the Labours, &c. Of the Passion, in the Figure of the Body and Blood.*

(y) In Exod. tract. 19. Labores Passionis, &c. in figura corporis & sanguinis offerimus.

S. Austin (z). Was not Christ offered once in himself, and yet every day in the Sacrament he is offered for the people?

(z) Epist. 23. ad Bonifac. Nonne semel immolatus est Christus in seipso, & tamen in Sacramento omni die populis immolatur?

He opposes, you see these two, to be Sacrificed in himself, (and that is but once) and to be offered in the Sacrament, and that may be every day.

(a) In Psal. 21. *Præfat. in secundam expof.* Quotiens Pascha celebratur, nunquid totiens Christus moritur? Sed ramen anniversaria recordatio, quasi representat quod olim factum est, & sic nos facit moneri tanquam videamus in cruce pendentem Dominum.

(b) In *secunda expof. Psal. 21.* Cœnam suam dedit, Passionem suam dedit.

(c) *Hom. 83. in Matth.* Μυστήριον ἐστὶ τὸ πᾶν ὅτι ὁ σωτὴς.

(d) *Hom. 17. in Epist. ad Hebr.* τὴν αὐτὴν (θυσίαν) ἀεὶ ποιεῖμεν, μᾶλλον δὲ ἀναμνησκόμεθα θυσίας.

(e) *Apud Photium cod. 280.* Οὐ θυσίαν ἐστὶ διαφόραν προσευχῇ, ἀλλὰ ἡ αὐτὴ προσευχὴ μὲν θυσίας ἀναμνησκόμεθα.

(f) In *Epist. ad Hebr. 8. 4.* Ὡς ἐκ αὐτῆς τῆς θυσίας προσευχόμεθα, ἀλλὰ ἡ μίαν ἐκείνης καὶ ἐσθλῆς τὴν μυστικὴν ἐστὶν αὐτήν.

(g) *De civit. Dei, l. 17. cap. 5. in fine.* Manducare panem in N. Testamento est Sacrificium Christianorum.

(h) *Demonstr. Evan. l. 1. c. 10.* Μήμνην δὲ ἡμῶν περὶ τοῦ αὐτοῦ θυσίας τῶν ἐν τῷ διακονεῖν ὡς προσφέρειν.

(i) *De Offic. l. 1. cap. 48.*

(k) *Question 83. quest. 61* Ipse etiam Sacerdos noster qui seipsum obtulit holocaustum pro peccatis nostris, & ejus Sacrificii similitudinem celebrandam in sua Passionis memoriam commendavit.

Also elsewhere (a). Does Christ die so often as Easter is celebrated? Yet this Anniversary remembrance, do's as it were represent what was done of old, and so admonishes us as if we saw our Lord hanging on the Cross.

And in the second Exposition it self, he says (b). He gave us his Supper, and he gave us his Passion, viz. By representation.

S. Chrysostom (c) says the same; The mystery (viz. the Eucharist) is the Passion and the Cross.

Which he explains thus elsewhere (d). We always offer the same Sacrifice, or rather make a remembrance of (his) Sacrifice.

So Eulogius of Alexandria (e), speaking of the tremendous mystery of Christs Body, says, It is not the offering of different Sacrifices, but the remembrance of that one Sacrifice once offered.

Theodoret also fully (f) tells us, That it is manifest to those that are skill'd in divine matters, that we do not offer any other Sacrifice, but make a remembrance of that one saving one.

S. Austin's words are also remarkable (g.) To eat Bread in the N. Testament is the Sacrifice of Christians.

Eusebius (h) speaking of Christ's Sacrifice offered for our Salvation, adds. He commanded us to offer to God continually the remembrance instead of the Sacrifice. What can be more plain?

S. Ambrose says (i) that Christ is offered here, but it is (in imagine) in an image, and he opposes this to his offering himself (in veritate) in truth.

S. Austin (k) says, Our Priest who offered himself an holocaust for our sins, also commended the similitude of his Sacrifice to be celebrated in memory of his passion.

And

And elsewhere (1). *The Flesh and Blood of this Sacrifice --- after Christ's Ascension, is celebrated by the Sacrament of remembrance.*

Lastly, *Fulgentius (m)* calls the Sacrifice, which the H. Catholick Church ceases not to offer through the whole World, *the Sacrifice of Bread and Wine*; and says, that in this Sacrifice, *there is a thanksgiving and a commemoration of the Flesh of Christ which he offered for us.*

For want of apprehending things thus, they of the Church of Rome are tempted to utter words bordering upon Blasphemy; and with *Corn. à Lapide*, * to make their *Sacrificing Priest* greater than Christ the *Sacrifice*.

dam modo majorem esse Christo ipso sacrificato. In omni enim Sacrificio sacerdos major est sua victima quam offert.

(1) *Contr. Faustum*, l. 20. c. 21. *Hujus Sacrificii caro & sanguis --- Post ascensum Christi per Sacramentum memoria celebratur.*

(m) *De fide ad Petrum*, c. 16. *Sacrificium panis & vini.*

--- *Gratiarum actio atq; commemoratio est carnis Christi quam pro nobis obtulit.*

* *Comm. in Heb. 7. v. 7. Adde Sacerdotem quatenus gerit personam Christi Sacrificantis, quod*

C H A P. VIII.

The Eighth Difference.

The Church of Rome in all Sayings of the Fathers that mention a Change and Conversion in the Eucharist, understand it of such a Change as abolishes the Substance of Bread and Wine, the Accidents only remaining : But the Fathers never use these Phrases in this Sense.

IT is acknowledged by us, That the Fathers speak frequently of a Change of the Bread and Wine, and their passing into, and being converted into Christ's Body and Blood. It is needless therefore to cite their Testimonies to this purpose ; but I shall evidently prove, that they do not understand this *Change and Conversion* in the Sense of Transubstantiation.

To give some Order to their Testimonies, I shall not cite them in a heap, but as Proofs of several Assertions of theirs, which overthrow the Change by Transubstantiation.

I Assertion. *The Fathers make a difference betwixt the Change or Conversion of a Thing, and its Abolition.* When they affirm the one, they at the same time deny the other. But Transubstantiation supposes the Elements, as to the Matter and Substance of them, to perish and to be destroyed, when they are said to be changed.

You cannot well imagine that the *Fathers*, if they thought of Miracles wrought in the Sacrament, yet should ever dream of any such as had no agreement with all the Miracles that God ever wrought before. They well knew, (and our Adversaries do not deny it) that in all other Supernatural Changes, there was only the introducing of a new Form, the *Materia substrata* (the common Matter) remaining. So it was when *Moses's* Rod was turned into a Serpent, when the Waters were turned into Blood, *Lot's* Wife into a Pillar of Salt, the Wine in *Cana* of *Galilee* changed into Water ; in all these, neither the old Matter was lost, nor new Matter created. The *Fathers* therefore laugh at any such Change where the Things changed utterly perish.

Tertullian

Tertullian (n) charges it as a great Absurdity against the Marcionites, that, according to them, *To be changed, was to perish wholly, and as to what they were before.*

(n) *De Resurrect. Carn. c. 55.*
Quasi demutari, sit in totum & de pristino perire.

He has many smart Sayings against them, for denying the same Bodies to appear and rise at the Resurrection; and urges that of 1 Cor. 15. shewing that there will be a Change, not a Destruction of our Flesh. For, says he, *A Change is one thing, and Destruction is another. But it will perish in the Change, if that Flesh do not remain in the Change which shall be exhibited at the Resurrection.*

— *As therefore that which is destroyed, is not changed; so that which is changed, is not destroyed. For, to perish, is wholly not to be what it had been; but to be changed, is to be otherwise than it was. Moreover, by being otherwise, the thing may still be; for it has a Being which perishes not; for it only suffered a Change, not a Destruction.*

Gelasius (o) also disputing against the Eutychians, who thought that the Humanity was converted into the Divinity, so that nothing remained, (just as with them the Bread is converted into Christ's Body, nothing of its Substance remaining) says thus: *Neither do's our Condition by the Union of the Deity seem to be glorified, but rather to be consumed, if it do's not subsist the same in Glory, but the Deity existing alone, the Humanity now ceases to be there, &c.*

— *By this way, it will not be found to be sublimated, but abolish'd.*

The thing is so clear against Transubstantiation, that Scotus (p) confesses it. *I say, properly speaking, That Transubstantiation is not a Change.*

Aliud est demutatio, aliud perditio. Peribit autem demutata, si non ipsa permanferit in demutatione quæ exhibita fuerit in resurrectione.

— Quomodo ergo quod perditum est, mutatum non est, ita quod mutatum est perditum non est. Perisse enim, est in totum non esse quod fuerit; mutatum esse, aliter esse est. Sed porro dum aliter est, id ipsum potest esse; habet enim esse quod non perit; mutationem enim passum est, non perditionem.

(o) *De duabus Naturis.*

of the other

Nec videatur glorificata nostra conditio unione Deitatis, sed potius esse consumpta, si non eadem subsistit in gloria, sed solâ existente Deitate, humanitas illic esse jam destituit, &c.

— Per hoc non sublimata, sed abolita potius invenitur.

(p) *In 4. dist. 11. art. 1. sec. ad propositum.* Dico proprie loquendo, quod transubstantiatio non est mutatio.

2 Assertion. *When the Fathers speak of converting a thing into another thing that was before, they suppose an Accession and an Augmentation made to that, into which the Conversion is made. Just as it is in Nourishment of our Bodies, the Food converted into them, makes an Increase of them.*

Cyril

(q) Epist. 1. ad Succensum.

Καὶ ἡγορευόμενον τὸ Θεῖον
 ὡς ἡμεῖς ὡς ἀπολαύσεως
 τὸ ἐν ἑαυτῇ, ὃ μὴ ἐστὶ καὶ φύσιν
 ἰδιὸν αὐτῆς.

Ἀμύχανον.

(r) De duabus Naturis.—

Accesserit, accreveritque Dei-
 tati.

— transfusione humanitatis
 adjunctæ velut aucta videatur.

(s) Epist. ad Zachariam, & in
 Hom. de Corp. & Sang. Domini.

— Πολλὰ μᾶλλον διὰ τὸ ἐπι-
 ποιήσεως τὸ αἶμα πνεύματος, ὃ
 ἀρτὸς καὶ ὁ οἶνος εἰς ἐπαύξεισιν
 τὸ σῶμα καὶ Χεῖρε, ἧς ἐν
 σῶμα, καὶ ὁ δὲ.

the Descent of the Holy Spirit, are made one only Body, and not
 two, by the Augmentation of the Body of Christ.

(t) In cap. 6. Joan.

Ἐποποιήσεως τὸ αἶμα πνεύ-
 ματος.

Συνεξομοίωτο καὶ εἰς αὐξήσιν
 καὶ σῶμα συνεβάλλετο καὶ τὸ
 ἀνθρώπου καὶ ἡμεῖς ἐν ὃ ἀρτὸς
 εἰς σῶμα καὶ χεῖρα μεταβάλλετο.

Cyril. of Alexandr. (q) arguing against those
 Hereticks who thought the glorified Body of
 Christ was converted into his Divinity, he says,
*Thus we derogate from the Divinity, as if it were
 made, and as receiving something into it self, which
 is not proper to its Nature. And he makes this
 Conversion to be impossible upon this account.*

Gelasius (r) uses the same Phrases, of *Accession*
 and *Increase* to the Deity, and that by the *trans-*
fusion of the *Humanity* added to it, the *Divinity*
would seem to be increased.

Thus the later Greeks thought it was in Christ's
 Body, into which the Bread was changed.

Damascen (s), speaking of the Body of Christ
 which we partake of: *I declare*, says he, *it can-*
not be said, there are two Bodies of Jesus Christ,
there being but one alone. For, as the Child, as
soon as it is born, is compleat, but receives his growth
from eating and drinking; and tho' he grows there-
by, yet cannot be said to have two Bodies, but only
one; so, by greater reason, the Bread and Wine, by

Theophylact (t) expresses it thus: *The Bread is*
changed (μετατρέπεται) into the Flesh of Christ by the
ineffable Words, the mystical Benediction, and
coming of the Holy Spirit upon it. No Man ought
to be troubled in being obliged to believe that Bread
becomes Flesh: For when our Lord was conversant
in Flesh, and received his Nourishment from Bread,
this Bread he did eat was changed into his Body,
being made like to his holy Flesh, and contributed
to augment and sustain it after a humane manner:
And thus now is the Bread changed into our Lord's
Flesh.

See more Testimonies of the following Greeks in Monsieur
 Claude's *Catholick Doctrine of the Eucharist*, in answer to Mon-
 sieur Arnaud, Lib. 3. cap. 13. pag. 228, 229. in Fol.

3 Assertion, (and the most remarkable) is this. The Fathers use the same Terms of passing into, being changed, converted, becoming another thing, &c. in other Cases besides the Eucharist, wherein all agree there is no Change of Substances made. Therefore there is no Argument can be drawn from such Expressions in favour of Transubstantiation, no not when the Word Nature or Substance is express in the Change.

Tertullian (u) has dashed this out of countenance, when he says to Marcion, If thou defendest a Transfiguration and Conversion as far as the passing of the Substance of a thing into another, then Saul, who was turned into another Man, went out of his Body, &c.

—Again, It's possible to be changed, says he, to be converted and reformed into what shall happen at the Resurrection, and yet the Substance be preserved.

But this will more fully appear, by the Axioms the Fathers lay down, and by the Instances they give.

Their Axioms are such as these.

Cyril. of Alexandr. (x). For a thing to be made, do's not always signifie a change of Nature.

Cyril. of Jerus. (y). Whatsoever the Holy Spirit touches, that is always sanctified and changed.

S. Jerome (z). By the Fire of the Holy Spirit, all that we think, speak, and act, are changed into a Spiritual Substance.

quæ cogitamus, loquimur ac facimus in spirituales substantiam convertuntur.

If these Sayings be strictly scann'd, they will amount to no more than a producing new Vertues and Qualities, which were not before.

Their Instances also shew the same.

1. Of Miraculous Changes in Nature.

S. Ambrose (a). Let them learn, that Nature may be converted, when the Rock flowed out Waters, and Iron swam above Water.

K

Again,

(u) De Resur. Carn c. 55. Si transfigurationem & conversionem in transiitum substantiæ cuiusque defendis, ergo & Saul in alium virum conversus de corpore suo excessit, &c.

Ibid. Ita & in resurrectionis eventum mutari, converti, reformari licebit, cum salute substantiæ.

(x) Thesour. Assert. 20. Τὸ γινεσθαι ἑτέρου φύσεως σημαίνει μεταβολὴν.

(y) Catech. Mystag. 3. Πάντως ὃ ἐὰν ἐκδυσίῃ τὸ ἄγιον πνεῦμα τὸ πᾶν, καὶ μεταβάλλει.

(z) In cap. 43. Ezechiel. Per ignem Spiritus sancti omnia

(a) In Hexem. l. 3. c. 2. Discant naturam posse converti, quando petra aquas fluxit, & ferrum aquæ supernatavit.

(b) *Lib. de iis qui initiant.* c. 9. Nonne claret naturam vel maricimorum fluctuum vel fluvialis cursus esse mutata? — Misit Moyses lignum in aquam & amaritudinem suam aquarum natura deposuit. — Misit etiam Eliseus lignum in aquam, & ferrum natavit; utique & hoc præter naturam factum esse cognoscimus.

(c) *Heret. 64.* Εἰς χίνα μέλας ὁ ὕμνος.

(d) *In Psal. 10.* Τὰ στοιχεῖα τῆς οὐρανίας ἀγνοήσαντα φύσιν πρὸς τὸ χεῖρον ἀέκοντος μέλας ὁ ὕμνος, καὶ τὰ θεία ἐκ ἐπιδείκναι, ὅτι ἡ χάρις καὶ ἡ χάρις.

(e) *In Psal. 68. Conc. 1.* Per iniquitatem homo lapsus est à substantiâ in qua factus est.

(f) *In Cantic. Hom. 1.* Μεταμορφώσαι τὴ φύσιν πρὸς τὸ θεϊκόν.

(g) *In Cantic. Hom. 9.* Ἐξω γινόμενος παρὸς καὶ αἵματι, εἰς τὸ πνευματικὸν μέλας γινόμενος φύσιν.

(h) *Hom. 44.* Δεῖ ἀλλοιωθῆναι καὶ μετακληθῆναι τὰς ψυχὰς ἡμῶν ἀπὸ τῆ νῦν κατὰ φύσιν εἰς ἑτέραν κατὰ θεὸν καὶ φύσιν.

(i) *De S. Trin. Dial. 3.* Μεταμορφώσαι πρὸς τὸ θεϊκόν.

(k) *Contr. Eunom. l. 2.* Διὰ τὴν πρὸς τὸ θεὸν ἀναμεσίουσιν εἰς θεὸν φύσιν μεταμορφώσιν.

Again (b), speaking of Changes in the Red Sea and Jordan, when the Waters stood on an heap; Is it not clear, says he, that the Nature of the Sea-waves and the Rivers Current was changed? — Moses threw Wood into the Water, and the Nature of the Waters lost its Bitterness. — Elisha also threw Wood into the Water, and Iron swam; and this we know was done besides Nature.

Epiphanius (c) says, The Hand of Moses was changed into Snow.

S. Chrysostome (d) (speaking of the Babylonian Furnace) says, The Elements forgetting their proper Nature, were changed to become profitable to them; and the very Beasts were no longer Beasts, nor the Furnace a Furnace.

2. Of the Change by the Fall.

S. Austin says (e), By Sin Man fell from the Substance in which he was made.

3. Of the Change by Regeneration.

Gr. Nyssen (f) says, That by the Discipline of Christ Men are changed into a Nature that is more Divine.

And again (g). Having divested themselves of Flesh and Blood, and being changed into a Spiritual Nature.

Macarius (h) says, Our Souls must be altered and changed from their present Condition, into another Condition, and into a Divine Nature.

Cyril of Alexandria (i) speaks of Regeneration as that which transmuteth and changes us into the Son of God.

4. Of the Change in the Incarnation of Christ, and the Resurrection.

Gr. Nyssen (k), speaking of Christ, whom he calls our First-fruits, says, That by his mixing with God, he is changed into a Divine Nature.

And again (l) he uses this Phrase of Christ's Flesh, That this is also changed into the Deity.

Chrysologus (m) of the Incarnation; God is changed into Man.

The Author under the Name of Eusebius Emisenus (n) asks, What is the Rod turned into a Serpent? He answers, God changed into Man.

Tertullian (o), speaking of the Resurrection; We shall be changed in a moment into an Angelical Substance.

S. Hilary's (p) Phrase of it is, A Change of Earthly Bodies into a Spiritual and Ethereal Nature.

Macarius (q) speaking of the Saints; They are all changed into a Divine Nature.

Chrysologus (r), speaking of Christ; Let him come, let him come, to repair our Flesh, make our Souls new, change our Nature into a Celestial Substance.

Cyril of Alexand. says (s) At the Resurrection there will be another kind of Life, and a Change of our very Nature.

S. Austin (t) says, Our mortal Flesh is converted into the Body of an Angel.— He that could change Water into Wine, is able to change Hay (so he calls our Bodies that are Grass) into Gold, and of Flesh make an Angel. If he made of Filth a Man, can he not make of Man an Angel?

And elsewhere (u), speaking of our Bodies; When it shall put on Incorruption and Immortality, now it will be no longer Flesh and Blood, but be changed into a celestial Body.

Cassian. (x) (speaking of Christ's Flesh after the Resurrection;) The Nature of his Flesh is changed into a spiritual Substance.

5. Of the Change in Baptism.

S. Chrysostome (y). Verily the Power of Baptism is great, &c. it do's not suffer Men to be any longer Men.

(l) Ibid. l. 5. Μεταμορφώσατο τὸ αὐτὸ πρὸς τὸ θεοῦ.

(m) Serm. 45. Deus in hominem convertitur.

(n) Hom. de Pasch. 3. Quid est Virga in Serpentem? Deus in hominem commutatus.

(o) Demutari in atomo crimus in Angelicam substantiam. Contr. Marc. l. 3. c. ult.

(p) In Psal. 138. Demutatio terrenorum corporum in spiritualementemque naturam.

(q) Hom. 34. Εἰς θεῖον φύσιν ἀπαλλάσσονται.

(r) Serm. 45. Veniat, veniat ut carnem reparet, animam innovet, ipsam naturam in celestem commutet substantiam.

(s) Orat. in Resurr. Christi. Ἀλλὰ ζῆς ἐδ' αὐτῶν, ὁ φῶς ὁ ζωὴν μεταστρέφεται.

(t) Serm. 12. de 40. à Simond. Edit. Caro mortalis convertitur in corpus Angeli.— Ille qui potens fuit mutare aquam in vinum, potens est mutare scœnum in aurum, & de carne facere Angelum. Si de fordibus fecit hominem, de homine non faciet Angelum?

(u) Cont. Adimant. c. 12. Cum induerit incorruptionem & immortalitatem, jam non caro & sanguis erit, sed in corpus celeste mutabitur.

(x) De Incarn. l. 3. c. 3. Natura carnis in spiritualementem translata substantiam.

(y) In Acta, Hom. 23. Ὁ γὰρ μεγάλην ἔχει δύναμιν ἡ δυνάμις, ὥστε καὶ ἀνθρώπου ἀνθρώπου ἐκτρέφει.

(x) Orat. 40. *Χεῖρὸν μὲν ἀπαλλάττει τὸ βαπτισμὸν.*

(a) In Joan. 3. 5. *Διὰ τὸ πνεῦμα καὶ ὕδατος τὸ αἰδυντὸν ὑδὼρ περὶ θεῶν πνέει ἀπύκνιστον ἀναστρεφόμενον.*

(b) Idem Epist. ad Letorum. *Ἐκ παλινγενεσίας μετεσχηνοῦμεν διὰ τὸ ἁγίου ὕδατος.*

(c) Cont. Crescon. lib. 4. c. 54. *Uno die tria, alio quinque millia credentium in suum corpus conversa suscepit.*

(d) In Joan. tract. 11. *Unde rubet Baptismus nisi sanguine Christi consecratus?*

(e) Serm. 14. de Passione. *Suscipiens à Christo, & Christum suscipiens, non idem est post Lavacrum qui ante baptismum fuit, sed corpus regenerati sic caro crucifixi; hæc commutatio dextræ est excelsi, &c.*

(f) De Nativ. Dom. Serm. 4. *Christus dedit aquæ quod dedit matri: virtus enim altissimi & obumbratio Spiritus S. quæ fecit ut Maria pareret Salvatorem, eadem facit ut regeneret unda credentem.*

Nazianzen (x). *I am changed into Christ in Baptism.*

Cyril of Alexandr. (a). *By the energy of the Spirit the sensible Water is changed into a kind of divine and unspeakable Power.*

Again (b), *That they are transelemented by Regeneration, through the Grace of the Laver of Baptism.*

S. Austin (c), speaking of Baptized Converts to Christianity. *It received on one day Three, on another Five thousand Believers converted into his Body.*

Again (d) elsewhere he asks, *How comes Baptism to be red, but by being consecrated with the Blood of Christ?*

Leo the Great (e). *He that is received by Christ, and receives Christ, is not the same Man after as before Baptism; but the Body of the Regenerate Person becomes the Flesh of Christ crucified; this is a Change by the Right Hand of the most High, &c.*

And again (f). *Christ gave to the Water, what he gave to his Mother: For the Virtue of the most High, and the Overshadowing of the Holy Ghost, which made Mary to bring forth a Saviour, the same makes the Water to regenerate a Believer.*

[Where we may also note by the way, That the mention of God's Omnipotence in the Case of Sacraments, do's not infer a substantial Change made there, since it do's not do it in Baptism; and yet the Omnipotency of God is seen in working Changes there.]

(g) Ad Neoph. post Baptism. Serm. 2. *Aqua nostra suscipit mortuos & evomit vivos, ex animalibus veros homines factos, ex hominibus in Angelos transituros.*

Zeno Veronens. (g). *Our Water receives the Dead and vomits forth the Living, being made true Men of meer Animals, such as are to pass from being Men into Angels, &c. He says this of Baptism, which is not like common Water, which receives the Living to the bottom, and vomits forth the Dead.*

Author

Author sub nomine Eusebii Emiffeni (b). The Waters are suddenly changed, which are afterwards to change Men, viz. that are baptized in them.

Again (i). *A Man by the Water of Baptism, tho' outwardly he seems the same, yet inwardly he is made another Man.—The Person is not touch- ed, and Nature is changed.*

Again (k). Nothing is added to what is outward, and he is wholly changed in what is inward. — He is changed by a native Whiteness into the Dignity of his first Original; and by the Water of Baptism, or by the Fire of the Holy Spirit, is made the Body of that eternal Bread.

4 Assertion. The Change in the Eucharist which the Fathers so often mention, is either a Change into a Sacrament, or a Change of Efficacy and Virtue, by infusion and addition of Grace.

What can be plainer (as to the first) than that of *Isidore of Sevil* (*l*)? Speaking of the Bread and Wine, he says, *These two are visible; but being sanctified by the Holy Spirit, they pass into a Sacrament of his divine Body.*

As for the Change of *Virtue and Efficacy*, take these following Testimonies, among many others.

Theodotus (m). The Bread and Oil are sanctified by the Power of the Name, not being the same they were according to appearance when taken, but are changed powerfully into a Spiritual Virtue. The like he says of the Water in Baptism, That it not only retains the left (that is, the Substance of Water) but also has Sanctification added to it.

Epiphanius also (*n*) speaks the same. Here in Christ the virtue of Bread and force of Water are strengthened; not that the Bread is thus powerful to us, but the Virtue of the Bread (which Christ puts into it). For Bread is indeed an Aliment, but there is in it a Virtue to enliven us.

(b) *Hom. 2. de Epiphan.* Mutantur subito aquæ, homines postmodum mutaturæ.

(i) *Id. Hom. 3. de Epiph.* Homo per aquam baptismi, licet à foris idem esse videatur intus tamen alter efficitur. — persona non contingitur, & natura mutatur.

(C.) Idem Hom. 5. de Pasch.
In exteriore nihil additum est,
& totum in interiore mutatum
est. — In illam primæ origi-
nis dignitatem nativo candore
mutatur, ac per aquam Bap-
tismi, vel per ignem Spiritus S.
æterni illius panis corpus effi-
citur.

(1) De Offic. Eccles. l. i. c. 18.
Hæc duo sunt visibilia, sanctifi-
cata autem per Spiritum S. in
Sacramentum divini corporis
transeunt.

(m) Epitom. ad fin. Oferum
Clem. Alex. Καὶ ὁ ἀρχὴ τῆς
ἐκλογῆς ἀρχαῖς τῆς δυνάμεως
ὁνομαζομένης, ἡ τῆς αὐτῆς ὁλοκλη-
ρῶς τῆς φανερῶς οὐκ ἀληθῆς, ἀλ-
λὰ δυνάμεως εἰς δυνάμιν πιν-
δακτικὴν μεταβάλλουσα. — Οὐ
μὲντοι χρὴς τῆς χρείας, ἀλλὰ τῆς
ἀγασμοῦ προστάττει.

(n) In Compendio de Fide Ec-
cles. Εὐλαβία ἡ ἐν Χριστῷ ἰσχυ-
ροποιούσθων τῷ Σωτήριος καὶ ἀγ-
γελ, καὶ τῷ Πνεύματι ἰσχυρῶς ἵνα
ἐκ ἀφ' οὗ ἡμῶν γένῃ Σωτήριος,
ἀλλὰ Σωτήριος ἀγρυ, καὶ ἐξουσίας
τοῦ ἀφ' οὗ, ἡ δὲ Σωτήριος ἐν
αὐτῷ εἰς ζωοποίησιν.

Cyril of Jerusalem (u) calling the *Flesh* and *Bread* in the Feast of Idols defiled, by the Invocation of impure Devils, he illustrates it thus. *As the Bread and Wine of the Eucharist, before the Invocation of the adored Trinity, is bare Bread and Wine; but after Invocation, the Bread is made the Body of Christ, and the Wine the Blood of Christ; so also in the same manner those Meats of the Pomp of Satan, in their own Nature being simple things, yet by the Invocation of Devils they become impure.*

That's the Change here, That those Meats are in *Quality* (not in *Substance*) made impure; and so (if the Comparison hold) the Change in the other is, That they are *Hallowed Bread and Wine*, in Use and Efficacy different from what they were before.

The Author under *Cyprian's Name* (x), speaking of Chrysin, says, *Truth is in the Sign, and the Spirit in the Sacrament.*

Thus *S. Ambrose* (y) understands the *Body of Christ* for that *Divine Substance and Presence of the Spirit* (which is the *δωαυς & ἐνέργεια* of Christ's Body). *Christ is in that Sacrament, because it is the Body of Christ. It is not therefore Corporeal but Spiritual Food: For the Body of God is a Spiritual Body. The Body of Christ is the Body of the Divine Spirit (not his natural Body) because it is the Spirit of Christ.*

Here *Corpus Dei* is *Corpus Spiritale*, that is, *Substantia Spiritalis, & Spiritus.*

The Author under his Name (z). *How can that which is Bread be the Body of Christ? By Consecration.—To answer thee therefore, It was not the Body of Christ before Consecration; but after Consecration, I tell thee, it is the Body of Christ. He said it, and it was done; he commanded, and it was created. Thou thy self wast an old Creature; but after thou wast consecrated, thou beganst to be a new Creature, &c.*

(u) *Catech. Mystag. 1.*

Μιαδύστα.

Ἀγίῳ ὡς εἰνῶ λίτος.

Τὸν αὐτὸν ὃ ἴδον τὰ τοιαῦτα βρώματα ἢ πομπῆς τῶν σατανᾶ, τῇ ἰδίᾳ φύσει λισδύστα, τῇ ἐπικλησίᾳ ἁγίου δαμνῶν βέλους γίνεται.

(x) *De Unst. Chrysmat. Inest Veritas signo, & Spiritus Sacramento.*

(y) *De iis qui init. c. 9. in fine*

In illo Sacramento Christus est, quia corpus est Christi. Non ergo corporalis esca, sed spiritalis est. Corpus enim Dei corpus est Spiritale. Corpus Christi, corpus est divini Spiritus, quia Spiritus Christi (sc. est.)

(z) *De Sacram. lib. 4. cap. 4.* Quomodo potest qui panis est, corpus esse Christi? Consecratione.—Ergo ut tibi respondeam, Non erat corpus Christi ante consecrationem; sed post consecrationem, dico tibi, quod corpus est Christi. Ipse dixit, & factum est; ipse mandavit, & creatum est. Tu ipse eras vetus creatura; posteaquam consecratus es nova creatura esse coepisti, &c.

So that, according to this Author, as in Regeneration by Baptism Man changes his Nature, so do's the Consecrated Bread in the Eucharist change its Nature. Therefore it is no substantial Change, because the other confessedly is not so.

(a) Comm. in Matth. 26.

—Ita Deus præcipit agi à nobis, transferens spiritualiter panem in corpus, vinum in sanguinem, ut per hæc duo memoremus quæ fecit pro nobis de corpore suo, &c.

Druthmarus (a), speaking of a Person taking a long Journey, and leaving a Pledge behind him to remember him by, he adds, *Thus also God has commanded us to do, spiritually changing the Bread into his Body, and the Wine into his Blood, that by these two things we may remember what he hath done for us with his Body and Blood, &c.*

§ Assertion. The Fathers express in the same manner, and as fully, our substantial Change into Christ's Body, as of the Bread into Christ's Body. Yet none will from such Expressions affect the former; and there is the same reason not to do the latter.

(b) Orat. Catech. cap. 37.
Οὕτως τὸ θανάσιμὸν καὶ τὸ
Θεῷ σῶμα ἐν τῷ ἡμῶν γα-
νόμῳ ὅλον περὶ αὐτοῦ μετα-
ποιεῖ καὶ μεταλλάσσει.

—Τὸ ἀθάνατον σῶμα ἐν τῷ
ἀναλλάσει αὐτὸ ἡμῶν, περὶ
τὸ αὐτὸ φύσιν τὸ πᾶν μετα-
ποιῖται.

(c) In Joan. lib. 4. cap. 3.

—Ἐν αὐτῷ (ἡσέ), πᾶσι
ἐλθὲ εἰς ἐμὲ μέσσω, καὶ ἐμὲ.

(d) De Nat. Dom. Serm. 10.
Christi caro de utero virginis
sumpta, nos sumus.

(e) Id. de Passio. Serm. 14.
Non aliud agit Participatio
corporis & sanguinis Christi,
quàm ut in id quod sumimus
transcamus.—Ipsum per om-
nia spiritu & carne gestemus.

Gr. Nyssen (b). As a little Leaven, according to the Apostle, likens the whole Mass to it self; so the Body (of Christ) put to death by God, coming into our Body, do's change and convert the whole into it self.

And again, a little after. *His immortal Body being in him that receives it, changes the whole into its own Nature.*

Cyril of Alexandria (c) says, *He that receives me by a participation of my Flesh, shall have Life in himself, being wholly transjlemented into me.*

P. Leo Magn. (d). *We are the Flesh of Christ, taken from the Womb of the Virgin.*

And elsewhere (e). *The Participation of the Body and Blood of Christ intends nothing else but that we should pass into that which we receive.*

—That we may carry him in all things both in Spirit and Flesh. (Not as Bellarmine and others pervert the Sense, reading *gestemus*.)

Again,

Again, in another place (f). *In that mystical Distribution of Spiritual Food, this is bestowed on us, this is taken, that receiving the Virtue of the Celestial Meat, we should pass into his Flesh, who was made our Flesh.*

(f) *Epist. 23.* In illa mysticâ distributione spiritualis alimoniz, hoc impertitur, hoc sumitur, ut accipientes virtutem cœlestis cibi in carnem ipsius, quia caro nostra factus est, transeamus.

See more Testimonies to this sense in the Chapter following, Position 3.

C H A P. IX.

The Ninth Difference.

The Fathers differ from the Church of Rome, in their Belief of Christ's Presence in the Eucharist. The Church of Rome asserts the substantial Presence of Christ's Natural Body there; but the Fathers deny it.

(g) *Conc. Trid. Sess. 13. cap. 6. Can. 1.*

(h) *Part. 2. de Eucharist. n. 25.*

THe former is the Assertion of the Roman Church in the Trent Council, in which an *Anathema* is pronounced (g) against such as deny, *That in the Holy Sacrament of the Eucharist is contained truly, really, and Substantially the Body and Blood of Christ, — but shall say, That he is in it only as in a Sign, or Figure, or Virtue.* And the *Catechism ad Parochos* (h) says, *That the True Body of our Lord Christ, the same that was born of the Virgin, and sits in the Heavens at the Right-hand of the Father, is contained in this Sacrament.*

I will now shew, that the Fathers advance such Positions as plainly contradict this Doctrine.

I Position. *The Fathers ever since Christ's departure and Ascension into Heaven, look upon his Body as absent from Earth, tho' in another sense he is still present.*

All those Testimonies before produced under the Fifth Difference, concerning Bodies being commensurate to Space, and not being in more places than one, and saying this of Christ's Body as well as of other Bodies, are a Proof of this Position; but besides those, I will here add some further direct Proofs of it.

(i) *Com. in Luc. 24. Ascende nobis, ut te sequamur mentibus, quem oculis videre non possumus, &c.*

—Ergo non supra terram, nec in terra, nec secundum carnem querere te debemus, si volumus invenire. Nunc enim secundum carnem non novimus Christum.

S. Ambrose thus (i). *Ascend* (speaking to Christ) *that we may follow thee with our Minds, whom we cannot see with our Eyes.* S. Paul has taught us how we should follow thee, and where we may find thee. Seek those things that are above, where Christ sits, &c. — *Therefore we ought not to seek thee upon Earth, nor in the Earth, nor according to the Flesh, if we would find thee.*

—Mary

—Mary could not touch him, because she sought him on Earth: Stephen touched him, because he sought him in Heaven. Stephen among the Jews saw him absent.

S. Austin is so copious in this Argument, and his Testimonies so many, that a good Choice of them is only necessary. Thus he says (k). Therefore our Lord absented himself from every Church, and ascended into Heaven, that our Faith may be edified; for if thou knowest nothing but what thou seest, where is Faith?

Again (l). Christ is always with us by his Divinity; but unless he were corporally absent from us, we should always carnally see his Body, and should never spiritually believe.

This is a clear Testimony, that Christ is absent as to his Natural Body; and that if it were not so, he would be visible to us still.

Again (m), expounding those words, *The Poor ye have always with you, but me ye have not always*; He spake this, says he, concerning the Presence of his Body: For according to his Majesty, according to his Providence, according to his unspeakable and invisible Grace, that is fulfilled which he said, Behold I am always with you, &c. But according to the Flesh which he assumed, according to what was born of the Virgin, &c. (directly contrary to the Trent Catechism) ye shall not have me always with you.

And in another place (n). According to the beautiful Presence of his Divinity, he is always with the Father; according to his corporal Presence he is now above the Heavens, at the right hand of the Father (he forgot to add, and in the Holy Sacrament) but according to the Presence of Faith, so he is in all Christians.

What can be more plain than another Saying of his (o)? We believe on him who sits now at the right hand of the Father; but yet whilst we are in the Body, we are absent as in a strange

—*Maria quia querebat in terra, tangere non potuit; Stephanus tetigit, quia quasivit in cœlo. Stephanus inter Judæos vidit absentem.*

(k) *Serm. 140. de Tempore.*
Ideo Dominus noster absentavit se corpore ab omni Ecclesia, & ascendit in cœlum, ut fides edificetur: si enim non nosti nisi quod vides, ubi est fides?

(l) *Serm. 60. de Verb. Dom.*
Semper quidem Divinitate nobiscum est, sed nisi corporaliter abiret à nobis, semper ejus corpus carnaliter videremus, & nunquam spiritualiter crederemus.

(m) *Tract. 30. in Joannem.*
Loquebatur de præsentia corporis sui: nam secundum Majestatem suam, secundum Providentiam, secundum ineffabilem & invisibilem Gratiâ, impletur quod ab eo dictum est, Ecce ego vobiscum omnibus diebus, &c. Secundum carnem vero quam assumpsit, secundum id quod de Virgine natus est, &c. non semper habebitis me vobiscum.

(n) *Serm. 120. de diversis.*
Secundum præsentiam pulchritudinis & divinitatis suæ semper cum patre est; secundum præsentiam corporalem jam supra cœlos ad dextram patris est; secundum præsentiam vero fidei in omnibus Christianis est.

(o) *Serm. 74. de diversis.*
Credimus in eum jam sedentem ad dextram patris; sed tamen quamdiu sumus in corpore peregrinamur ab eo; nec

cum dabantibus, vel negantibus & dicentibus, *Ubi est Deus tuus, valeamus offendere.*

Country from him; nor can we shew him to those that doubt, to those that deny him, and say, Where is thy God?

If S. Austin had believed, as the Roman Church do's, the Corporal Presence of Christ in the Eucharist, he could have pointed to him upon the Altar, if any had asked, *Where is thy God?*

(p) In Joan. 9. 5. *Κάν ἐν τῷ κόσμῳ ἥμῃ* διὰ τὸ σάρκα, πέραν πάλιν ἔδιν ἥπῳ τοῖς ἐν αὐτῷ, καὶ ἐκταλίσσῃ τοῖς ἄλλοις ἡ θεία τὴ καὶ ἀρρήτῃ αὐτῷ φύσει, ἔσθ' ἀποδημῶσα ὅτι ὅσων, ἡ ἀπολειπυμένη πρὸς πανταχὺ τῷ τοῖς πᾶσι παύσα καὶ ἀληθεύου. μὲν τὸ ὅτι τὸ συμπάν.

Cyril of Alexandria (p) says, *Tho' Christ be absent from the World as to his Flesh, yet he is present to those that are in him, and to the whole Universe, by his Divine and Ineffable Nature; neither is he absent from any Creature, nor distant from any, but is every where present to all, and fills the whole Universe.*

(q) In Joan. 17. 12.

being taken up to Heaven, he would now be absent according to his Flesh, he says, They ought not only to have respected and looked to his *Fleshly Presence*, but to have understood, that *tho' he was separated from their Society according to the Flesh, nor could be seen by their bodily Eyes, yet that he was present and assistant always by the Power of his Divinity.*

Εἰς τὸ ἔναρτον παρούσα.
— *Εἰ τὸ πρὸς αὐτοῦ συνῶνται ἀπνοστήσῃ καὶ σάρκα — ἀλά γε παύσα καὶ συνῶνται διὰ πᾶσι τῇ τὴ θεότητι ὡς ὡς.*

And elsewhere (q), speaking of the Disciples, who thought it a great loss to them, that they would now be absent according to his *Fleshly Presence*, but to have understood, that *tho' he was separated from their Society according to the Flesh, nor could be seen by their bodily Eyes, yet that he was present and assistant always by the Power of his Divinity.*

(r) *Ad Trasimund. l. 2. c. 17.*
Unus idemque secundum humanam substantiam, absens coelo cum esset in terra, & descendens terram cum ascendisset in caelum. Secundum Divinam vero immensamque substantiam nec caelum dimittens, cum de coelo descendit, nec terram deserens cum ad caelum ascendit.

Fulgentius (r). One and the same (Christ) according to his *Humane Substance*, was absent from Heaven when he was upon Earth, and left Earth when he ascended up to Heaven; but according to his *Divine and Immense Substance*, neither left Heaven when he descended from Heaven, nor forsook Earth when he ascended into Heaven.

(s) *Id. ibid. c. 18.* Quomodo corporaliter ascendit in caelum, & in suis fidelibus praedicatur esse in terra, si non est in illo divinitatis immensitas quae coelum implere possit & terram?

Again (s). How did he corporally ascend into Heaven, and yet is said to be in the Faithful on Earth, unless the *Immensity of the Divinity be in him, which can fill Heaven and Earth?* Yes, a Romanist would have told him of another way, That even his Body could be present in Heaven and Earth, after the manner of a Spirit.

(t) *Contr. Eutych. l. 1.* Hoc erat ire ad patrem & recedere

Vigilius Taps. (t). This was to go to the Father and recede from us, to take from the World the Nature

Nature that he had taken from us.— For see the Miracle, see the Mystery of both (Natures) distinct (not a Word of the Mystery of a Body being in more places than one); The Son of God according to his Humanity departed from us; according to his Divinity he says to us, Behold I am with you always, &c.— Those whom he left and departed from by his Humanity, he did not leave nor forsake by his Divinity.

Again (u). When Christ was on Earth, he was not in Heaven; and now because he is in Heaven, he surely is not on Earth, &c.— Because the Word is every where, but his Flesh is not every where, it appears plainly, that one and the same Christ is of both Natures, and that he is every where according to the Nature of his Divinity, and contained in a Place according to the Nature of his Humanity (which would be a bad Argument, if his Body were in Heaven and in the Eucharist at the same time). And then he concludes, This is the Catholick Faith and Confession, which the Apostles delivered, the Martyrs confirmed, and the Faithful now still keep and preserve.

Leo Magn. (x). Christ being raised up to Heaven in sight of his Disciples, he put an end to his bodily Presence. (So he explains it, that he was to remain at the Right-hand of his Father, till he should come again to judge the Quick and Dead.)

Bede (y). Christ ascending after his Resurrection into Heaven as a Conqueror, left the Church as to his bodily Presence, which yet he never left destitute of the security of his Divine Presence, remaining in the Church always to the end of the World.

This may abundantly suffice to prove the First Position.

2. Position. The Fathers distinguish the Presence of Christ's Body from the Sacrament of it, which they make to

à nobis, auferre de mundo naturam quam susceperat à nobis.— Nam vide miraculum, vide utriusque proprietatis mysterium, Dei filius secundum humanitatem suam recessit à nobis, secundum divinitatem suam ait nobis, Ecce vobiscum sam omnibus diebus, &c.— Quos relinquit & à quibus decessit humanitate sua, non reliquit nec deseruit divinitate sua.

(u) Id. ibid. l. 4. Quando in terra fuit, non erat utique in cœlo, & nunc quia in cœlo est non est utique in terra, &c.— Quia verbum ubique est, caro autem ejus ubique non est, apparet unum eundemque Christum utriusque esse naturæ, & esse quidem ubique secundum naturam divinitatis suæ, & loco contineri secundum naturam humanitatis suæ.

— Hæc est Fides & Confessio Catholica, quam Apostoli tradiderunt, Martyres roborarunt, & Fideles nunc usque custodiunt.

(x) Serm. 2. de Ascens. Dom. Christus coram Discipulis elevatus in cœlum, corporalis præsentia modum fecit.

(y) Com. in Marc. 13. Christus ad Patrem post resurrectionem victor ascendens, Ecclesiam corporaliter reliquit, quam tamen nunquam divinæ præsentia destituit, manens in illa omnibus diebus usque ad consummationem sæculi.

be a Memorial and Pledge of Christ, as gone away and absent.

(τ) In 1 Cor.
11. 29.

Ζῶντι βρῦστα
βάνετα.

Ὅτι οὐκ ἔστιν ἡ παρουσία αὐτοῦ, ἡ
τὰ μέγαλα ἐκεῖνα καὶ ἀπείρητα
χομίσματα ἡμῶν ἀλλὰ τὰς μὴ
δεξαμένους αὐτῷ πολλὴν κατὰ
κρίσιν, ὅτι καὶ τὰ μυστήρια μεί-
ζοντα ἐφόδια κατέστιν ἡμῶν
τοῖς ἀναξίως μετέχουσιν.

S. Chrysostome (τ), expounding those words, *He that eateth and drinketh unworthily, eateth and drinketh judgment*; and asking how that Table, which is the Cause of so many good things, and flows with Life, should be made Condemnation to any, resolves it thus; That this happens not from its own

Nature, but from the Purpose of him that approaches this Table. For, says he, *as Christ's Presence, which brought those great and unspeakable Blessings to us, did condemn those the more that did not receive it; so also the Mysteries make way for greater Punishments to those that unworthily partake of them.* A remarkable Testimony, because we see he distinguishes the Presence of Christ, from the Sacrament of it; compares the one with the other, and because of the Relation that the Mysteries have to Christ, and that both are intended to convey great Blessings, therefore they both, when unworthily treated, occasion greater Punishments.

(a) Contr. Faust. l. 20. c. 21.
Hujus sacrificii caro & sanguis
ante adventum Christi per vi-
ctimas similitudinum promitte-
batur, in passione Christi per
ipsam veritatem reddebatur,
post ascensum Christi per Sa-
cramentum memorie celebra-
tur.

(b) In 1 Cor. 11. Hoc est,
benedicens etiam passurus, ul-
timam nobis commemoratio-
nem sive memoriam dereliquit.
Quemadmodum si quis peregrè
proficiens, aliquod pignus ei
quem diligit derelinquat, ut
quoticumque illud viderit, pos-
sit ejus beneficia & amicitias
memorari; quod ille si per-
fecte dilexit, sine ingenti desi-
derio non possit videre, vel
fletu.

S. Austin (a). *The Flesh and Blood of this Sa-
crifice, before Christ's coming, was promised by Vi-
ctims of Resemblance, in the Passion of Christ it
was exhibited in the Truth it self; after Christ's
Ascension it is celebrated by the Sacrament of Re-
membrance.* Where you see, the Sacrament of
Remembrance is opposed to the Exhibition of the
Truth.

Author Comm. in Epistolas Pauli (inter Hiero-
nymi Opera) (b), upon those words, *He took
Bread, and after he had given thanks, he brake
it: That is, says he, blessing us even when he was
about to suffer, he left his last Memorial with us.*
Just as if one travelling into another Country,
should leave a Pledge with him whom he loved,
that whensoever he look'd upon it, he might call to
mind his Favours and Friendship; which such a
Person, if he perfectly lov'd him, could not behold
without a great passion or weeping.

It

It will be very hard to reconcile this *Pledge of Absence* with such a *constant Presence* of his Body as the Church of Rome teaches, even there where we are required to look upon that Pledge, and remember our absent Friend. *Sedulius* has the same Exposition of the Place, almost in the same words.

Primasius also confirms it (c), upon those words, *The same night that our Lord was betrayed, he took Bread. He left, says he, to us his last Memorial.*—God our Saviour gave us an Example, that as often as we do this, we may call to mind that Christ has died for us all. Therefore we call it Christ's Body, that when we remember this, we may not be unthankful for his Grace. As if one that was a dying should leave some Pledge to one whom he loved, which he, after his death, when ever he look'd upon, could not contain his Tears, if he perfectly loved him.

viderit, nunquid potest lacrymas continere,

Bede (d) has also given us the same Account. As, says he, *Moses witnesses that the Tree of Life was placed in the midst of Paradise, so by the Wisdom of God, to wit, of Christ, the Church has Life given it, in whose Sacraments of his Flesh and Blood she now receives the Pledge of Life, and hereafter shall be made happy in a present Sight of him. Where you see he distinguishes this Pledge from his present Aspect hereafter.*

Gaudentius (e) calls the Eucharist that hereditary Gift of his New Testament, which on the night that he was delivered to be crucified, he left with us as a Pledge of his Presence. This is the Provision of our Journey, by which we are fed and nourished in this way of Life, till removing from this World, we go to him.

Still we see it is a Pledge of Absence.

(c) In I Cor. II.

Ultimam nobis commemorati-
onem reliquit.—Salvator Deus
exemplum dedit, ut quoties-
cunque hoc facimus, in mente
habeamus, quod Christus pro
nobis omnibus mortuus est. I-
deo nobis dicitur *Corpus Christi*,
ut cum hoc recordati fuerimus,
non simus ingrati gratiæ ejus:
quemadmodum si quis moriens
relinquat ei quem diligit ali-
quod pignus, quod ille post
mortem ejus, quandocunque
si eum perfecte dilexerit?

(d) In Proverb. lib. I. c. 3.
Sicut in medio Paradisi, lignum
vitæ positum testatur Moyses, ita
per Sapientiam Dei, viz. Chri-
sti, vivificatur Ecclesia, cujus &
nunc Sacramentis carnis & san-
guinis pignus vitæ accipit, & in
futuro presenti beatificabitur as-
pectu.

(e) In Exod. traſſ. 2. Vere
illud est hereditarium munus
Testamenti ejus novi, quod-
quod nobis ea nocte qua trade-
batur crucifigendus, tanquam
pignus suæ præsentia dereli-
quit. Hoc illud est viaticum
nostri itineris, quo in hac via
vitæ alimur ac nutrimur, donec
ad ipsum pergamus de hoc se-
culo recedentes.

- 3 Position. Whatsoever Presence of Christ the Fathers speak
of in the Eucharist, they acknowledge the same in Bap-
tiſm,

A full View of the Doctrines and Practices

tism, and in as full Expressions. So that if we will follow the *Fathers*, we may as well assert a Substantial Presence of Christ's Body in *Baptism*, as in the *Eucharist*. But this on all hands is denied.

(f) *Tract. 2. in Exod. in fine.*
Quem Sacramentis suis in-
esse credimus.

(g) *De Baptism. lib. 1. cap. 2.*
Μεῖζον ἢ ἱερὺ ὧδε, καὶ μεῖζον ἢ
Σολομὼν ὁ βασιλεὺς.

(h) *Orat. 40. Ἰδὲ πλεον ἢ
ἱερὺ ὧδε, καὶ γὰρ τοῖς τελείοις ἀγ-
γέλαιοις.*

(i) *Apol. David. c. 12.* Chri-
ste, in tuis te invenio Sacra-
mentis.

(k) *De his qui inibant. c. 2.*
Crede illic esse Divinitatis prae-
sentiam.

(l) *Ibid. cap. 4.* Crede ad-
esse Dominum Jesum invoca-
tum precibus Sacerdotum.

(m) *In Joan. tract. 50.* Ha-
bes Christum in praesenti per
fidem, in praesenti per signum
Christi, in praesenti per baptis-
matis Sacramentum, in praesenti
per altaris cibum & potum.

(n) *Hom. 51. in Matth. Lat.*
Grac. Savil. Hom. 50. pag. 322.
Ὁ αὐτὸς ὁ ὅταν βαπτίζῃ, καὶ αὐτὸς
οὐ βαπτίζει, ἀλλ' ὁ Θεὸς ἔστιν ὁ
καὶ ἡμεῖς οὐ καὶ κατὰ τὴν ἀποστολὴν
δυνάμει, καὶ ὅτε ἀγγέλου ὅτε
ἀρχαγγέλου ὅτε ἀλλοῦ τις πολ-
υὰ προσελθεῖν καὶ ἀφ' ἑαυτοῦ, &c.

* *Id. Epist. ad Colos. Hom. 6.*

Gaudentius (f) in the Place last cited, speaking
of our Lord Jesus, says, *We believe him to be in
his Sacraments.* He had spoke of both Sacra-
ments before, and his words may well be understood of both.
I am sure other *Fathers* give their full consent to it.

S. Basil (g) speaking of the Excellency of
Christ's Baptism, and the supereminent Glory of
it, says, That Christ the Son of God has
determined it, *That one greater than the Temple,
and greater than Solomon is here.*

So *Gr. Nazianzen (h).* Behold, one greater than
the Temple is here, to them that perfectly consider.

S. Ambrose (i), speaking of Baptism, says,
O Christ, I find thee in thy Sacraments.

And again (k). Believe that there is the Pre-
sence of the Divinity.

So afterwards (l). Believe that the Lord Jesus
is present, being invoked by the Prayers of the
Priests.

S. Austin (m), upon those words, *The poor ye
have always with you, but me ye have not always;*
discourses thus concerning having Christ now.
*Now thou hast Christ by Faith, now thou hast him
by the Sign of Christ, now by the Sacrament of
Baptism, now by the Meat and Drink of the Altar.*

Here you see he makes no difference of ha-
ving Christ at present these several ways he
mentions.

S. Chrysostome (n). As when thou art baptized,
it is not he (*viz.* the Priest) that baptizes thee,
but it is God that holds thy Head by his invisible
Power, and neither Angel, nor Archangel, nor any
other, dare approach and touch thee, &c.

The same Father * thus speaks of one to be
baptized, *Thou shalt presently embrace our Lord
himself,*

himself, be mingled with his Body, be incorporated into that Body which is seated above, whither the Devil cannot approach.

So the Author of the Commentaries upon S. Mark (o) speaks to those that are to be baptized, as if Christ were present. You that are to receive Baptism, first lay fast hold on the Feet of your Saviour, wash them with your Tears, wipe them with your Hair, &c.

Marcus the Hermite (p) speaking of a baptized Person, says, Upon his Baptism he has Christ lying hid in him.

S. Chrysostome again (q). If Christ be the Son of God, and thou hast put him on (viz. in Baptism) having the Son in thy self, and being made like to him, thou art brought into one Kindred and Nature.

Again elsewhere (r), speaking of Christ's partaking of our Flesh and Blood, he says, He communicated with us, not we with him: How then are we of his Flesh and of his Bones? He means this; That as he was begotten by the Holy Ghost without the concurrence of Man, so are we regenerate in Baptism.—As therefore the Son of God was of our Nature, so are we also of his Substance; and as he had us in himself, so also we have him in our selves. And all this is by Baptism.

Cyril of Alexandr. (s) says of the Soul, That it is conjoined perfectly to Christ by holy Baptism. And tho' every one knows that Union supposes Presence and Nearness, yet this is never made an Argument that Christ is present corporally in Baptism. No more can such like Phrases, used by him concerning the Eucharist, be urged as a Proof of it.

S. Hilary (t) speaks many things of our real Union with Christ in the Sacrament of the Eucharist. We truly receive the Word in the Lord's Food; how is he not then to be thought naturally to dwell in us?—We under the Mystery

M

Αὐτὸν ἐνδύσας ἐκ λαμπρότητας τὸν δεσποτῆν, ἀνακλινέμενος πρὸς τὸ σῶμα, ἀναρῶν τὸ σῶμα πρὸς αὐτὸν κενωθῶν, ἔνθα περσεύεσθαι ἐκ ἐν τῇ διαβόλῳ.

(o) Inter Opera Chrysof. Hom.

14. Vos qui accepturi estis Baptismum, primum tenete pedes Salvatoris, lavate lachrymis, crine tergite, &c.

(p) De Baptism. Ἀπὸ τῆ βαπτίσματος τὸν Χριστὸν ἐν ἑαυτῷ κρυμμένον ἔχει.

(q) In Gal. 3. v. 27. Εἰ ὁ Χριστὸς ὑμῖν ἐστὶν, οὗ ὃ αὐτὸν ἐνδύσασθαι, τὸν υἱὸν ἔχον ἐν ἑαυτῷ, καὶ περὶ αὐτὸν ἀρωματωθεὶς, εἰς μίαν συγγένειαν καὶ μέαν ἰδέαν ἵσχυός.

(r) In Ephes. 5. v. 30. Ὅτι ὡς ὁ Θεὸς αὐτὸν σωματικῶς ἐκέλευσεν (ἐκ γάρ ἐστιν) ἐν ἀνδραμῶν ἀρχῇ, ὅταν καὶ ἡμεῖς ἡνωμένα ἐν τῷ λαῷ.

—Ὅς ἐν ὁ υἱὸς τῆ Θεοῦ ἡμεῖς ἐνδύσας. ὅταν καὶ ἡμεῖς τῆς οὐσίας αὐτοῦ καὶ ὡς ἡμεῖς ἐκείνῳ ἔχον ἐν ἑαυτοῖς, ὅταν καὶ ἡμεῖς αὐτὸν ἔχωμεν ἐν ἡμῖν.

(s) Tom. 6. in Collectan. Συναρθεῖται τελείως τῷ Χριστῷ διὰ τῆς βαπτίσματος.

(t) Lib. 8. de Trinit. Nos verè Verbum cibo Dominico sumimus, quomodo non naturaliter manere in nobis existimandus est? &c. —Nos sub mysterio verè carnem corporis

do

sui sumimus, & per hoc unum erimus, quia Pater in illo est & ille in nobis. — Ut cum ille in Patre per naturam Divinitatis esset, nos contra in eo per corporalem Nativitatem, & ille rursus in nobis per Sacramentorum inesse mysterium crederetur.

do truly take the Flesh of his Body, and thereby shall be one, because the Father is in him, and he in us. — So that since he was in the Father by the Nature of the Divinity, we on the contrary in him by Corporal Nativity, and he might be believed again to be in us by the Mystery of the Sacraments.

But then it is observable, that he do's not say these great things only of the Eucharist, that by partaking of it we have a natural Union with Christ; but he says we

have the same by Faith, by Regeneration, and by Baptism (u). How dost thou not understand a natural Unity in those, who are one by the nature of one Faith? — Again, The Unity of Consent has no place in those, who are one in the Regeneration of the same Nature. — Again, What should Agreement of Wills do here, when they are one by this, that they are clothed with one Christ, by the Nature of one Baptism?

(u) Ibid. Quomodo non naturalem in his intelligis unitatem, qui per naturam unius fidei unum sunt? — Cessat in his assensus unitas, qui unum sunt in ejusdem regeneratione naturæ. — Quid hic animorum concordia faciet cum per id unum sint, quod uno Christo per naturam unius Baptismi induantur?

I'll add but one Testimony more, out of Fulgentius (x); but it is very home. Neither need any one at all doubt, that then every Believer is made Partaker of our Lord's Body and Blood, when he is made a Member of Christ in Baptism.

(x) De Bapt. Æthiop. cap. ult. Nec cuiquam aliquatenus ambigendum est, tunc unumquemque fidelium corporis sanguinisque Domini participem fieri quando in Baptismate membrum Christi efficitur.

And yet even this do's not infer a Substantial Presence of Christ in Baptism.

To make this Position still more full and cogent, let me add, That the Fathers so speak of the Waters of Baptism, as if they were turned into Blood, and we dyed in that Blood, and baptized in Blood; and yet all these neither prove the Presence of Christ's natural Body, nor Transubstantiation there.

To name a few Testimonies.

(y) In Esa. 1. Baptizemini in sanguine meo per lavacrum regenerationis.

S. Jerom (y) upon those words, Wash ye, make ye clean, says, Be ye baptized in my Blood by the Laver of Regeneration.

(z) Baptizatus est in sanguine agni quem legebatur. In Esa. 43.

Again (z) he says of the Eunuch, He was baptized in the Blood of the Lamb whom he read of in the Prophet.

So S. Austin (a). *Whence comes Baptism to be red, but because it is consecrated with Christ's Blood?*

Prosper (b). *They are dyed in the Blood of Christ in Baptism.*

S. Chrysostome (c) speaking to those that were to receive Baptism. *You shall be cloathed with the Purple Garment dyed in the Lord's Blood.*

Julius Firmicus (d). *Seek for the Noble Fountains, enquire for the pure Waters, that there, after thy many Stains, the Blood of Christ with the Holy Spirit may make thee White.*

Cæsarius (e), or the Author of the Paschal Homily. *The Soul enters the Waters of Life, that are red as it were, being consecrated by the Blood of Christ.*

Isidore of Sevil (f). *What is the Red Sea, but Baptism consecrated by the Blood of Christ?*

And again (g). *The true Israel enters the Red Sea, to wit, Baptism, signed with the Blood of Christ.*

And Primasius (h). *The Red Sea signifies Baptism, graced with the Blood of Christ.*

(a) In Joan. tract. 11. Unde rubet Baptismus, nisi sanguine Christi consecratus?

(b) De Promiss. part. 2. Baptismo sanguine Christi tinguntur.

(c) Catech. ad illuminand. Τὴν πορφυρὰν ἡμεῖς δύναντες τοῦ αἵματος βαπτίσματος διαποτισθῶμεν.

(d) De Error. Prof. Relig. c. 28. Quare fontes ingenuos, quare puros liquores, ut illic te post multas maculas cum Spiritu S. Christi sanguis incandidet.

(e) Hom. 4. Paschal. Ingitur anima vitales undas, velut rubras sanguine Christi consecratas.

(f) In Exod. c. 19. Quid Mare rubrum, nisi Baptismus Christi sanguine consecratum?

(g) De vocat. Gent. c. 23. Verus Israel ingreditur Mare rubrum, baptismum scilicet Christi cruore signatum.

(h) In 1 Cor. 10. Mare rubrum significat Baptismus Christi sanguine decoratum.

- 4 Position. *The Fathers so consider the Presence of Christ's Body in the Eucharist, as can no way agree to the Presence of his natural and glorified Body there.*

The Fathers (as I have before proved, see Chap. 7. Observ. 4. Reason 2.) look upon the Bread and Wine in the Eucharist as the Representative Body of Christ; and thus Christ's Body is indeed present by that which is its Proxy or Pledge: But this Presence in a proper sense is Absence, and does suppose it.

I shall therefore here only insist upon one Consideration of Christ's Body there, which can only agree to his Representative Body, but not to the Natural and Glorified Body of Christ. Viz.

The Presence of Christ's Body in the Eucharist, which the Fathers speak of, is of his Body as crucified, and slain, and dead. Now this cannot agree to his Natural Body, which, by our

Adversaries Confession is impassible and invulnerable now it is glorified, and cannot admit any separation of Parts, which Crucifixion do's suppose, nor die any more. It is plain by the words of Institution, that the Body of Christ there spoken of, is his *broken Body*, such as Crucifixion caused, and his *Blood* is considered as *shed* and *poured out* of his Veins, and *separated* from his Body, which our Adversaries that speak of his Presence in the Sacrament do not believe.

But the Fathers did believe this, and say so; for which at the present, in stead of all, I need cite only

(i) Hom. 21. in Act. Τῷ Σα-
νὰτῳ ὁσίηλαμὲν οὐκ εἶναι, ὁ φεικ-
τὸς θύας, ὅς ἀφ' αὐτῶν μυσ-
τεῖον.

(k) Homil. de Prodit. Judæ.
Ἐσφαγμένον πρὸς κ' ὁ Χρι-
στὸς.

(l) In Epist. ad Ephes. Hom. 3.
Ἐκτερομύνης ὁ θύας, καὶ τὸ Χρι-
στὸν τὸ θύμειναι τὸ πρὸς αὐτὸν τὸ δα-
πνίσκω.

(m) Ad Popul. Antioch. hom. 15.
— Ἐνθα ὁ Χριστὸς καὶ τὸ πρὸς αὐ-
τὸν.

(n) Lib. 3. de Sacerdotio.
Ὅταν ἴδης τὸν κύριον τὸν θύμειναι
καὶ κείμειν, καὶ τὸν ἱερεῖα ἐφελῶτα
τὸ δύματι καὶ ἐπ' ἀρχαίον, καὶ
πάντες ἐκείνῳ τὸ πρὸς αὐτὸν ποιοῦ-
μεν αἵματι, &c.

(o) In Cameter. appell. Ὅταν
ἴδης τὸ πρὸς αὐτὸν ἱσχυρὰ
καὶ ἀπὸ τοῦ θύμειναι, &c.

(p) De Panit. in Encan. Τῷ
αἵματι τὸ θύει καὶ τὸ θύμα-
ζομεν, &c. Τῷ αἵματι τὸ ἐν τῷ
κεφάλει εἰς τὸν καθαρισμὸν ἐν τῷ
αἵματι πλυνεῖς, καὶ καθαίρει, καὶ
καθαίρει.

(q) Hom. 51. in Matth. Τῷ
αἵματι σαρκῶν αὐτοῦ ἐμπλησθῆναι
ἡμῶν — ἐμὲν παρ-
εἶχε τὸν θύμειναι.

S. Chrysostome (i), whose Phrase for the Eucha-
rist is, *While this Death is perfected, this tremen-
dous Sacrifice, these ineffable Mysteries.*

Again (k). *Christ lies before us slain.*

In another place (l). *While the Sacrifice is
brought forth, and Christ the Lord's Sheep is slain.*

And elsewhere (m). *What dost thou, O Man?
Thou swearest upon the Holy Table, and there thou
killest thy Brother, where Christ lies slain.*

Again (n) he expresses it thus rhetorically :
*When thou seest the Lord slain and lying, and the
Priest standing by the Sacrifice and praying, and
all the People purple-dyed in that precious Blood, &c.*

Again in another place (o), speaking of the
Priest standing before the Holy Table, &c. he
adds, *When thou seest the Sheep (viz. Christ)
slain and divided, &c.*

So also elsewhere (p). *O wonderful ! The
Mystical Table being prepared, the Lamb of God
slain for thee, &c. his Blood emptied into the Cup
out of his immaculate Side, for thy Purification,
dost thou not fear ?*

This slaying and dividing the Body of
Christ, this emptying the Blood out of his
Veins, he speaks of, cannot be understood of
any thing, but of his *Representative Body*.

Neither can another Saying of his have any
other sense (q); where telling us how *Christ
has given us leave to be filled with his holy Flesh*,
he adds, *He has proposed himself before us slain.*

So

So that if we eat his Flesh, it must be his dead Body ; for so he is set before us to be eaten : But that's impossible.

But all this is easily understood in our way, or rather as he himself has explained it, when he says (r), *The Mystery is the Passion and Cross of Christ.*

With which agrees that of S. Austin (s). He gave his Supper, he gave his Passion.

Or, as he says in another place (t), comparing the Gentiles to those Dogs that lick'd Lazarus's Sores ; Yet, says he, *they lick the Passions of our Lord in the Sacraments of his Body and Blood with a devout Sweetness.*

The Reader will meet with further Testimonies to this purpose afterwards, under the Head of *Eating Christ's Body and drinking his Blood*, which, according to the Fathers, is to be done *mystically and spiritually* (considered as slain), and therefore his Presence must be such too : For his Body is present just as it is eaten.

The Sum of all is this, That according to the Fathers, Christ is considered in the Sacrament as *dead and slain*, and therefore can be only present there *typically and by representation* : For so Card. Perron himself confesses (u), *The Sacrament is not really the Body of Christ, put in the actual state of one slain, dead, and without Life ; nor do's it contain it so, but in that respect do's only represent it.*

(r) *Hom. 83. in Matth. Mysterior est id quod patitur & non solum.*

(s) *In Psal. 21. Coenam suam dedit, passionem suam dedit.*

(t) *Super Evang. lib. 2. qu. 38. — Tamen passiones Domini in Sacramentis corporis & sanguinis eius suavitate lambunt devotissimā.*

(u) *De locis Augustin. cap. 3. Sacramentum non est realiter corpus Christi in actuali occisi, mortui & inanimati statu constitutum, nec eā ratione illud continet, sed eatenus tantum repræsentat, &c.*

§ Position. That according to the Fathers, the Presence of Christ's Body to us now, is a Presence to our Faith and Minds, a Presence of Union, of Efficacy and Grace.

This is S. Austin's constant Doctrine. I have cited a place out of him before, where reckoning up the several Presences of Christ (x), the Presence of his Divinity, so he is with his Father ; his Corporal Presence, so, he says, he is *now above the Heavens, at the Right Hand of the Father* ; and he knows but one more, which is the Presence of Faith, by which he is in all Christians.

(x) *Serm. 120. de diversis.*

—Secundum præsentiam corporalem jam supra cælos ad dextram patris est.

—Secundum vero præsentiam fidei in omnibus Christianis est.

Thus

(γ) *Serm. 12. de diversis.*
In cœlo quidem Christus est,
sed etiam in corde credenti-
um.

(ζ) *In Evang. Joan. tract. 50.*
—Audeant & teneant. Re-
sponder, Quem tenebo? absen-
tem? Quomodo in cœlum ma-
num mittam, ut ibi sedentem
teneam? Fidem mitte, & te-
nuisti: parentes tui tenuerunt
carnem, tu tene corde, quoni-
am Christus absens etiam præ-
sens est, nisi præsens esset à
nobis teneri non posset, &c.
—Corpus enim suum intulit
cœlo, majestatem non abstulit
mundo.

(α) *Ibid. propè finem.* Secun-
dum præsentiam majestatis
semper habemus Christum: se-
cundum præsentiam carnis rec-
tè dictum est discipulis, *Me
autem non semper habebitis.* Ha-
buit illum Ecclesia secundum
præsentiam carnis paucis die-
bus: modo fide tenet, oculis
non videt.

(b) *In Ev. Joan. tract. 106.*
Non rectè intelliguntur —nisi
hi quos in se credentes servare
jam cœperat præsentia corpo-
rali, & quos relicurus fuerat
absentia corporali, ut eos cum
patre servaret præsentia spiri-
tuali.

(c) *Expos. in Epist. Joan.*
tract. 1. Dominus consolans nos
qui ipsum jam in cœlo seden-
tem manu contereare non
possumus, sed fide contingere,
ait illi, *Quia vidisti & credidi-
sti, beati qui non viderunt & cre-
dunt.*

(d) *In Joan. 13. 33.* Δια-
κρίσεις ὃ δὲ ἐν ἀναρχαῖον ἦν
φύσις, πρὸς οἷα θεωρεῖται ὁρατός,
καὶ ἰσχυρισμὸς ἔχειται ὁ ἴσως, ὡς
εἰ καὶ ἀπιστοὶ ἡμῶν τῷ σαρκί, καὶ

Thus also elsewhere (γ). *Christ is in Hea-
ven, but he is also in the Hearts of Believers.*

And again (ζ), exhorting the Jews to bear
and take hold on Christ, he brings one in asking,
Whom shall I lay hold of? one that is absent? &c.
He answers, *Send forth thy Faith, and thou hast
hold of him. Thy Fathers laid hold of him in his
Flesh, do thou hold him in thy Heart, because Christ
who is absent, is also present; for if he were not
present, he could not be held by us. But still all is
to be done by Faith, for the Reason he gives;
He brought his Body into Heaven, but his Majesty
(i. e. his Divinity) was not withdrawn from the
World.*

And afterwards (α). *According to the Pre-
sence of his Majesty, we always have Christ; ac-
cording to the Presence of his Flesh, it was right-
ly said to his Disciples, Me ye have not always.*
*The Church had him a few days according to his
Fleshly Presence; now it holds him by Faith, and
sees him not.*

So again (b), speaking of those whom he
kept when he was with them, he says, *These
Words can be rightly understood of none but
those who believing on him, were begun to be
kept by him by his Corporal Presence, and whom he
was about to leave by his Bodily Absence, that he
might keep them, together with his Father, by his
Spiritual Presence.*

Lastly, S. Austin says (c), *Our Lord comforting
us, who now that he sits in Heaven cannot handle
him, but only touch him by Faith, says to Thomas,
Because thou hast seen, thou hast believed;
blessed are they that have not seen and believe.*

S. Cyril of Alexandria agrees perfectly with
this Doctrine (d), and knows no other Presence
of Christ now, but what is Spiritual and Di-
vine, since he ascended to the Father, and left
the World. *For they that judge aright, and are
of a confirmed Faith, must be persuaded, that tho'
Christ*

Christ be absent from us in the Flesh, having undertaken a long Journey to God and the Father, that yet he compasses all things by his Divine Power, and is present to them that love him, &c.

And again (e). It seemed to them intolerable, to be separated from Christ, tho' he was always present with them by the Power and Efficacy of the Spirit.

Elsewhere (f) he lays it down as a Rule, That Christ's Spirit dwelling in the Saints, supplies the Presence and Power of Christ in his absence.

And many more Places I might name out of him.

Their Sense is well exprest in that short Saying of the Author under S. Cyprian's (g) Name, which I'll again repeat. *Truth is in the Sign, and the Spirit in the Sacrament.*

S. Ambrose (b) knows of no other Presence of Christ now, but what makes the Father to be present with him too, and that is the Presence of the Spirit and of Grace. His Words are very remarkable. *The Spirit then so comes, as the Father comes: For the Son said, I and my Father will come, and make our abode with him. What? do's the Father come corporally? (And the same may be ask'd too of the Son, by what follows.) The Spirit so comes, as that in him when he comes is the full Presence of the Father and the Son.—* A little after, *We have therefore proved, that there is one Presence, and that there is one Grace (which explains what the Presence is) of the Father, Son, and Holy Ghost, which is so Celestial and Divine, that the Son gives thanks to the Father for it, &c.*

Bede (i) observing how many times Christ appeared to his Disciples after his Resurrection, says, *He designed to shew by these frequent Appearances, that he would be spiritually or divinely present in all Places at the Desire of the Faithful.*

αὐτὸς διὰ τὴν καὶ παλαιὰ σελᾶς
μὴ ἀποδημιᾶν, ἀλλ' ἐν τῇ
δεῖξαι δυνάμει περικύπτει τὰ σύμ-
παντα καὶ συμπάσκει τοῖς ἀγα-
πῶσιν αὐτοῦ, &c.

(e) Ibid. in v. 36. Οὐ φορε-
λὸν ἵδ' διαφάνειο τὸ πνεῦμα
ἑστῶν, καὶ τοὶ συνῶν αὐτοῖς
διὰ πᾶσιν τῇ καὶ πανδύμῳ
δυναμὶ καὶ σωτηρίᾳ.

(f) In Joan. 14. 27. Τὴν
αὐτὴν καὶ ἑστῶν παρούσῃ καὶ
δυναμὶ ἀναπληροῦ τὸ πνεῦμα
αὐτὸ τοῖς ἀγίοις ἐνοικῶν.

(g) De Unā. Chrysmat. Inest
veritas signo, & Spiritus Sacra-
mento.

(h) De Spir. Sanct. l. 1. c. 10.
propē finem.

Sic ergo venit Spiritus, quem-
admodum venit Pater: dixit
enim Filius, Ego et Pater veni-
emus et mansionem apud eum
faciemus. Nunquid corporaliter
Pater venit? Sic ergo Spi-
ritus venit, in quo cum venit,
& Patris & Filii plena præsenti-
a est.— Paulo post, Probavi-
mus igitur unam præsentiam
esse, unam gratiam esse, Patris,
Filii, & Spiritus Sancti, quæ tam
cœlestis & divina est, ut pro ea
gratias agat Patri Filius, &c.

(i) Hom. est. de temp. feria
6. Pasch.

Hac ergo frequentia corporalis
suz manifestationis ostendere
voluit Dominus, ut diximus, in
omni loco, se bonorum deside-

riis divinitus esse presentem. Apparuit namque ad monumentum lugentibus, aderit & nobis absentia ejus recordatione salubriter contristatis. Apparuit in fractione panis his, qui se peregrinum esse putantes ad hospitium vocaverunt, aderit & nobis cum peregrinis & pauperibus quæcunque possumus bona libenter impendimus. Aderit & nobis in fractione panis, cum Sacramenta corporis ejus, videlicet panis vivi, casti & simplici conscientia sumimus.

(k) In Joan. lib. 6. cap. 35. Et idem ipse Christus & homo & Deus. Ergo ibat per id quod homo erat, & manebat per id quod Deus erat. Ibat per id quod in uno loco erat, & manebat per id quod ubique Deus erat.

(l) De bono Perserv. l. 2. c. 13. Quod ergo in Sacramentis fidelium dicitur, ut sursum corda habeamus ad Dominum, munus est Domini—ut ascendat & quæ sursum sunt sapiat, ubi Christus est in dextra Dei sedens, non quæ super terram, &c.

(m) Ad Hedybiam qu. 2. Ascendamus cum Domino cœnaculum magnum stratum & mundatum, & accipiamus ab eo sursum calicem N. Testamenti, ibique cum eo Pascha celebrantes inebriemur ab eo vino sobrietatis.

(n) Rom. 24. in 1 Cor. 10.

Faithful. He appear'd to the Women that wept at the Sepulcher; he will be likewise present with us, when we grieve at the remembrance of his absence. He appear'd, whilst they broke Bread, to those who, taking him for a Stranger, gave him entertainment; he will be likewise with us whilst we liberally receive the Poor and Strangers: He will be likewise with us in the Fraction of Bread, when we receive the Sacraments of his Body, which is the Living Bread, with a pure and chaste Heart.

All this speaks only the Presence of his Divinity, and no other.

For, as Alcuinus (k) says, The same Christ who is Man, is likewise God; he left them as to his Manhood, but remained with them as to his Godhead. He went away, with reference to that, by which he is but in one place, (N. B.) yet tarried with them by his Divinity, which is every where.

All Liturgies, when the Eucharist is celebrated, call aloud, ὦ τὰς καρδίας, Sursum corda, Lift up your Hearts. The meaning of which we are told by S. Austin (l). What therefore is said in the Sacraments of the Faithful, that we should lift up our Hearts to the Lord, it is a Gift of the Lord. And he explains it, That by the Divine Aid the Soul is helped to ascend, and set its Affections upon things above, where Christ is sitting at God's right Hand, and not upon things on the Earth.

S. Jerom's Words (m) are very emphatical. Let us, with our Lord, ascend the great upper Room prepared and made clean, and receive from him above the Cup of the New Testament, and there celebrating the Passover with him, be inebriated by him with the Wine of Sobriety.

All you see is above, and our Presence too with him there.

S. Chrysostome (n) speaking how we ought to approach to the tremendous Sacrifice with Concord

Concord and ardent Charity, says, *From thence we become Eagles, and so fly to Heaven it self: For, where the Carcase is, thither will the Eagles come.* He calls his Body the Carcase, because of his Death; and he calls them Eagles, shewing, that he who comes to this Body ought to be sublime, and have nothing common with Earth, nor be drawn downward and creep, but continually fly upward, and look to the *Sin* of Righteousness, and to have the Eye of his Mind quick-sighted: For this is a Table for Eagles, not for Jackdaws.

Gr. Nazianzen (o) speaking of his Adversaries, says, *Will they drive me from the Altars? I know another Altar, whose Types the things now seen are, upon which no Ax has been lift up, no Iron Tool or other Instrument has been heard; but is wholly a Work of the Mind, and an Ascent by Contemplation. Before this will I present my self, on this will I offer acceptable things, Sacrifice, Oblation, and Holocausts, so much more excellent than the things now offered, as Truth excels a Shadow.*

If Christ's Body were corporally present, it is not conceivable, what better Oblation than that we could present, no more than of what other Oblation this should be only a Type and Shadow.

Oecumenius (p) upon those words, *Let us draw near with a true heart, in full assurance of Faith,* says thus: Seeing there remains nothing visible, neither the Temple, that is Heaven, nor the High Priest, that is Christ, nor the Sacrifice, that is his Body; it remains that we have need of Faith.

I shewed before, that the Fathers never make Christ's Body invisible, but only from its distance and absence: And so it must be understood here, that he and his Body, the Priest and the Sacrifice are invisible, being both in Heaven, at that distance which makes Heaven it self and its Inhabitants invisible to us; and therefore he recommends Faith, which can only make them present to us.

Author imperfecti Operis in Matthæum (q), (among the Works of Chrysostome in Latin) has this Saying: *If therefore*

Πρώτα καλὸν τὸ σῶμα διὰ τὸν θάνατον.— αἰψὺ; ὃ καλεῖ, θεικ-
τὸς ἐπὶ χυψιμῶν ἐν δει τὸ πρῶ-
σίονα τοῦ σώματος τῶν, καὶ μὴ
δὲν πρὸς τὸ γὰρ κατὸν ἔχειν,
μὴδὲ κατὰ οὐρανὸς καὶ ἔρπειν,
ἀλλ' ἀνω πέτεται διηλεκτός, καὶ
πρὸς τὸ ἥλιον τὸ διακινῶν ἐ-
νοεῖν, καὶ ὁξυθεῖν τὸ ὅμμα τὸ
διανοεῖν ἔχειν. αἰψὺν γὰρ, ὃ
καλοῦν αὐτὴν ἡ βῆσις.

(o) Orat. 28. contr. Maxim.

Οὐ τίμιος τὰ νῦν ὁρατὸν.

"Ολον τὸ νῦν τὸ ἔργον, καὶ διὰ
θιμῆς ἡ ἀνδραγαθία.—

Κρείττονα ὅτι νῦν παρουσι-
άζον, ὅσα κρείττον σκιάς ἀνι-
στία.

(p) In Heb. 10. v. 22.

Ἐπειδὴ γὰρ λοιπὸν οὐκ ἔστιν ὁρα-
τὸν ὁ θῆν, ἔτι ὁ ναὸς, τοῦτο
ὁ ἱερεὺς, ἔτι ὁ ἀρχιερεὺς, το-
τίς ὁ Χριστός, ἔτι ἡ θυσία, το-
τέστι τὸ σῶμα αὐτοῦ, χρεῖα λει-
πὸν πίστεως.

(q) Rom. 11.
Si ergo vultis

sanctificata, ad privatos usus transferre sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur; quanto magis vasa corporis nostri, quæ sibi Deus ad habitaculum præparavit, non debemus locum dare Diabolo agendi in eis quod vult.

it be so dangerous a thing, to turn the Sanctified Vessels to private Uses, in which is not the true Body of Christ, but only the Myttery of his Body is contained therein; how much more as to the Vessels of our Body, which God has prepared for himself to dwell in, we ought not to give place to the Devil to act in them what he pleases.

One may trust an Adversary as to his Opinion of what makes against him; These Words were look'd upon as so considerable an Objection, that an Attempt to corrupt them was practis'd long ago. The Learned Archbishop *Usher* (in the Preface of his Answer to the Jesuit's Challenge) has observ'd, That those words [*in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur*] were left out wholly, in an Edition at *Antwerp*, 1537. and at *Paris*, 1543. and in another at *Paris*, apud *Audoenum Parvum*, 1557. Dr. *James* (in his Corruption of True Fathers, p. 53.) says, Those words are found in all the ancient Copies at *Oxford*, as Archbishop *Usher* says they were extant in the ancienter Editions, as in 1487. And I my self have seen one *Paris Edition*, even in the Year 1536. (apud *Claud. Chevallonium*) where those words are extant. So that I conclude, That the *Antwerp* Edition first mentioned (apud *Joan. Steelfum*, 1537.) was the first that made the Alteration. But then I further observe, That in the large *Paris Edition* in Latin of S. *Chrysostome*, 1588. which I have by me, those words are inserted indeed in the Text, but inclosed within two Brackets, with this Note in the Margin, [*Hæc in quibusdam exemplaribus desunt.*] which is very fine work, when they themselves had omitted them in the fore-named Prints.

They have plaid the same Prank with the same Author, in another of his Homilies, (*viz. Hom. 19.*) whose Words were not favourable to the Real Presence of Christ's Body in the Eucharist. The words are these.

Sed forte dices, quomodo dicere illum possum, non esse Christianum, quem video Christum confitentem, altare habentem, Sacrificium panis & vini offerentem, baptizantem, &c.

Perhaps thou wilt object, How can I say that he is not a Christian, whom I see confessing Christ, having an Altar, offering the Sacrifice of Bread and Wine, baptizing, &c.

In the *Paris Edition* apud *Audoenum Parvum*,
An.

An. 1557. as Dr. James Notes, those words, [*Sacrificium panis & vini*] are changed into these, [*Sacrificium corporis & sanguinis Christi.*] The Paris Edition of 1588. (before mentioned) tho' it had more Conscience than to insert this Change into the Text, yet so far complied with the Cheat, as to put in the Margin [*aliàs, Sacrificium corporis & sanguinis Christi.*]

If this Trade had gone on successfully, they might have had in time a *Consent of Fathers* on their side; but it can never be without it.

I will conclude this Particular with one Observation more, of what the Reader may find at large discoursed of, in a late Learned Dissertation of Monsieur

Allix (r), upon occasion of an Epistle of *S. Austine* to *Consentius*, who enquired of him, *N. Jesu Christi ad Epist. 146. S. Augustini. Utrum nunc corpus Domini ossa & sanguinem*

Whether now the Body of Christ has Bones and Blood? The very reading of that 146th Epistle of *S. Austine*, wherein he plainly, in his Answer to that Question, betrays his doubting of it, as well as in other of his Works; his distinguishing betwixt Christ's having a true Body after his Resurrection, and his having Flesh and Blood; the Testimonies there of other of the *Ancients*, especially of *Origen* and his Followers, that seem plainly to make both the glorified Body of Christ, and also of Believers, to be of another Composition than that of proper Flesh and Blood; these, I say, are a Demonstration, that the *Ancient Fathers* did not believe any Presence of true Flesh and Blood to be now in the Eucharist.

Neither do I think the Answer given to this Dissertation by *Monsieur Boileau*, Dean of *Sens* (s), to be a satisfactory one in this Particular. For tho' I should grant (which yet I see not sufficiently cleared by him) that generally the *Fathers*, and *S. Austine* also, did believe, that Christ had a Body, after the Resurrection, of the same Substance, tho' differing in Qualities, from what he had before; yet there are Three things that he has by no means said any thing material to, in his Answer.

1. That he has given no Account of *S. Austine's* studious declining to determine any thing in particular about the

(r) *Dissert. de Sanguine D. N. Jesu Christi ad Epist. 146. S. Augustini. Utrum nunc corpus Domini ossa & sanguinem*

(s) *Disquisit. Theolog. de Sangu. Corporis Christi post resurrectionem.*

A full View of the Doctrines and Practices

Blood of Christ, when he had never so fair an occasion to do it; but waves this always, even where he seems, as he do's in his *Retractions*, to determine for his having palpable Flesh and Bones.

2. Why S. *Austin* should ever at all doubt or hesitate about this Matter of Christ's Blood after his Resurrection, is unconceivable, if he, with the rest of the *Fathers*, had such a constant Belief of its Presence in the Eucharist, as the *Romanists* affirm.

3. That tho' the *Fathers* use the Argument of the Eucharist to prove the Truth of Christ's Body, yet none ever urged *Origen* or his *Followers* with an Argument from thence, to confute their Opinions, differing from the pretended common Sentiments about the Body and Blood of Christ, by what lay so plainly before them, of his Body and Blood being in the Eucharist, if they had believed it. But I refer the Reader to *Monsieur Allix* his Dissertation, before-named, wherein he may find abundant Satisfaction in these Matters; and also will see how sadly the *Romanists* are put to it, to answer the Difficulties about the Blood of Christ, which they pretend to shew in so many Churches, and is produced in such Quantities, that may well cause a new Doubt, Whether if his Resurrection-Body have any Blood in it, we must not suppose it to be of a new Creation, since what was in his Body when he died, cannot suffice to furnish more Blood, if so much, as their Vials and Glasses are filled withal.

CHAP. X.

The Tenth Difference.

The Fathers assert positively, that the Substance of the Elements remain after Consecration; that Bread and Wine are taken, eaten and drunk in the Sacrament: which all that believe Transubstantiation must deny.

WE have seen before that the Fathers say plainly, that it was Bread which Christ called his Body, when he blessed it. Now we shall see, that the Fathers are as positive, that after Consecration, and the change made by it, yet still the Bread and Wine remains.

I begin with that famous Testimony of S. Chrysostome against the Apollinarians; produced first by P. Martyr; by some of our Adversaries charged upon him as his Forgery, because it was so full against them; by others shifted off to another John of Constantinople, and denied to be S. Chrysostome's; but vindicated for his, by the Learned Bigotius, who had transcribed it out of the Florentine Library of S. Mark's Monastery, and prepared it for the Press, in his Edition of Paladins; then suppressed by some Doctors of the Sorbonne, and the printed leaves taken out of the Book; but now lately recovered and published to their shame. A passage of which (the subject of this great contest) I shall here set down.

Christ is both God and Man; God, for that he is impassible, Man for that he suffered. One Son, one Lord, he the same without doubt, having one Dominion, one power of two united natures: not that these (natures) are consubstantial, seeing each of them do's retain without confusion its own properties, and being two are inconfused in him. For as (in the Eucharist) before the Bread is consecrated, we call it Bread, but when the grace of God by the Priest has consecrated it, it has no longer the name of Bread,

See Append. to the Defence of the Exposition of the Doctrine of the Church of England, p. 142, 143, &c.

Deus & homo Christus: Deus propter impassibilitatem, Homo propter Passionem. Unus Filius, unus Dominus, idem ipse proculdubus unicarum naturarum unam dominationem, unam potestatem possidens, etiam si non consubstantiales existunt, & unaquæq; in commixtam proprietatis conservat agnitionem, propter hæc quod inconfusa sunt, [duo] dico. Sicut enim antequam sanctificetur Panis, Panem nominamus, divina

autem illum Sanctificante gratiâ, mediante sacerdote, liberatus est quidem appellatione panis, dignus autem habitus est dominici corporis appellatione, etiamsi natura panis in ipso permansit, & non duo corpora, sed unum corpus filii predicatur. Sic & hic Divinâ cœdipositione, id est, inundante corporis naturâ, unum filium, unam personam, utraq; hæc fecerunt. Agnosendum tamen naturâ, sed in duobus perfectis.

Bread, but is counted worthy to be called the Lord's Body, altho' the nature of Bread remains in it, and we do not say there are two Bodies, but one Body of the Son. So here, the divine nature being joined to the (humane) Body, they both together make one Son, one Person; but yet they must be acknowledged to remain without confusion, and after an indivisible manner, not in one nature only, but in two perfect natures. inconsumam & indivisibilem rationem, non in unâ solum

Another remarkable Testimony, is in *Theodore's Dialogues*; some part of which I hope the Reader will not think it tedious to be inserted here, since by observing the thread of his Discourse, he will see his undoubted sense to be, that the substance of the Bread and Wine remain in the Eucharist, and the change is by addition not annihilation; and I will add his Greek where it is needful.

Dial. I.

Orthodoxus. Do you not know that God called his Body Bread? *Erannistes.* I know it. *Orth.* Elsewhere also he call-eth his Flesh Wheat. *Eran.* I know that also. *Unless a Corn of Wheat fall into the ground and die, &c.* *Orth.* But in the delivery of the mysteries, he called the Bread his Body, and that which is mixed (viz. Wine and Water in the Cup) Blood. *Eran.* He did so call them. *Orth.* But that which is his Body by nature (χρὶ φύσιν τὸ σῶμα) is also to be called his Body, and his Blood (viz. by nature) Blood. *Eran.* It is confess'd.

Τὸ ἰδί σῶμα τὸ πρὸς συμβό-
λῃ τῆς ἐκκλησίας, τὸ δὲ συμ-
βόλον τὸ πρὸς σῶμα.

Orth. But our Saviour changed the names; and on his Body he imposed the name of the symbol (or sign) and on the symbol he put the name of his body; And so having called himself a Vine, he called

the Symbol Blood. *Eran.* Very right. But I have a mind to know the reason of this change of names. *Orth.* The scope is manifest to those that are initiated in Divine things. For he would have those that participate the divine mysteries, not to attend to the nature of those things that are seen, but upon the changing of the names, to believe the change that

Μὴ τῇ φύσει ἢ δυνάμει
μετέσθεν, ἀλλὰ διὰ τὴν ἐνο-
μίαν ἀναλλαγῆς, μεταβα-
ίνῃ ἐν τῇ ἐκκλησίᾳ ὑποτασσάμενοι
τοῦ.

is made by grace. For he that called his Body, that is fo by

of the Ancient Church, relating to the Eucharist.

95

by nature, Wheat and Bread, and again termed himself a Vine, he honoured the visible Symbols with the appellation of his Body and Blood, not altering nature, but to nature adding grace.

Οὐτὸ τὰ ὀρωμενά σύμβολα
τῶ τῷ σώματι· καὶ αἷματι·
πεποιημένα τῷ ἰσχυρῷ, ἢ τῷ εὐ-
συν μυσταγωγῶν, ἀλλὰ τῷ ἁλίσ-
τῳ φύσει προσθετοῦσιν.

Proceed we now to the next Dialogue.

Orth. The mystical Symbols offered to God by the Priests, *Dial. 2.*
pray tell me what are they signs of? *Eran.* Of the Lords

Body and Blood. *Orth.* Of his Body truly or not truly such?

Era. Of that which is truly (*his Body*). *Orth.* Very right.

For there must be an original of an Image (τὸ εἶκόν· ἀρχτυ-
πον) for Painters imitate nature, and draw the Images of vi-
sible things. *Era.* True. *Orth.* If then the divine mysteries

are *Antitypes of a true Body*, then the Lords Body is a true
Body still, not changed into the nature of the Deity, but
filled with Divine Glory. *Era.* You have seasonably brought

in the Discourse of the Divine Mysteries; for thereby I will
shew that the Lords Body is changed into another Nature.

Answer therefore my Question. *Orth.* I will. *Era.* What
call you the Gift that is offered before the Priests Invocation?

Orth. I may not openly declare it, for perhaps some here
present may not be initiated. *Era.* Answer then Enigma-
tically. *Orth.* I call it the food that is made of a certain

grain. *Era.* How call you the other Symbol? *Orth.* By a
common name that signifies a kind of drink. *Era.* But how

do you call it after Consecration? *Orth.* The Body of Christ,
and the Blood of Christ. *Era.* And do you believe you

partake the Body and Blood of Christ? *Orth.* Yes, I believe
it. *Era.* As then the Symbols of Christs Body and Blood

are one thing before the Priests Invocation, but after the In-
vocation, are changed and become another thing; so the

Lords Body, after his Assumption, is changed
into a Divine Essence. *Orth.* You are caught

in a Net of your own weaving. For after san-
ctification, the mystical Symbols do not depart from

their own nature; for they remain still in their for-
mer substance, and figure and form, and may be

seen and touched just as before. But they are under-
stood to be that which they are made, and are be-
lieved and venerated, as being those things they are

believed to be.

Τὸ δὲ τῷ σώ-
ματι· ἀλίστυ-
μα.

Οὐδὲ γὰρ μὴ τὰ ἀρχαῖον τῶ
μυστικῶν σύμβολων τὸ οὐκ εἶναι ἐξέ-
σιν· φύσις. Μένει γὰρ ὅτι τὸ
πεποιημένον ὅπως, καὶ τὸ ἰσχυρῶς
καὶ τὸ εὐσυν, καὶ ὁ ἁλίστος, καὶ
ἀπὸ τοῦ, ὅτι καὶ πεποιημένον ἔστι. Νοε-
ῖ δὲ ἀπὸ τοῦ ἐκείνου, καὶ μυστικῶς
καὶ προσκυνητῶς, ὡς ἐκεῖνα ὅσα
ἀπὸ τοῦ μυστικῶς.

How

How shamefully Mr. Selater has attempted to pervert these last words of Theodoret, he has been told sufficiently by his Answerer.

(r) De duabus naturis in Christo. Certè Sacramenta quæ sumimus, corporis & sanguinis Christi, divina res est, propter quod & per eadem divinæ efficitur consortes naturæ; & tamen esse non desinit substantia vel natura panis & vini; & certè Imago & similitudo corporis & sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in ipso Christo Domino sentiendum, quod in ejus imagine profitemur, celebramus & sumimus; ut sicut in hanc, sc. in Divinam transeunt Spiritu S. perficiente substantiam, permanente tamen in suæ proprietate natura, sic illud ipsum mysterium principale, cujus nobis efficientiam Virtutemq; veraciter representant, ex quibus constat propriè permanentibus, unum Christum, quia integrum verumq; permanere.

(u) Apud Photii Biblioth. cod. 229. Οὐ τὸ καὶ ὁ Θεὸς ἦν πρὶν λαμβανόμενον σῶμα Χριστοῦ, καὶ τὸ ἀειδύτης ὕστατος καὶ ἁγιώτατος, καὶ τὸ νοητὸν ἀδιαίρετον μέγεθος πνεύματος, καὶ τὸ βαπτισμα καὶ πνεύματος ἑλκεν γινόμενον καὶ ἐν ὑπατάσει, καὶ τὸ ἴδιον τὸ ἀειδύτης ὕστατος, τὸ ὑπερβαλὼν λέγει, διασώζει, καὶ ὁ γίνεσθαι ἐκ ἀπρόθετου.

The next Testimony is of Gelasius (r) Bishop of Rome. The Sacraments of the Body and Blood of Christ which we take, are surely a divine thing; for which reason we become by them partakers of the Divine nature; and yet the substance or nature of Bread and Wine do's not cease to be; and indeed the Image and likeness of the Body and Blood of Christ are celebrated in the action of the mysteries: therefore it appears plainly enough to us, that we ought to think that of our Lord, which we profess and celebrate and receive in his image; that as they (viz. the Elements) pass into that Divine substance, the H. Spirit effecting it, their nature still remaining in its own property; so that principal mystery whose efficiency and virtue these (the Elements) truly represent to us, remains one entire and true Christ; those things of which he is compounded (viz. the two natures) remaining in their properties.

Ephrem Antiochenus (u) treating of the two Natures (which he calls palpable and impalpable, visible and invisible) united in Christ, adds, Thus the Body of Christ which is received by the faithful, do's not depart from its sensible substance, and yet remains unseparated from the intellectual grace. So Baptism becoming wholly spiritual and one, it preserves its own sensible substance, I mean Water, and do's not lose what it is made to be.

Our Adversaries, to testify the respect they have for the Fathers, when they do not speak as they would have them, they try to make them speak so as no Body shall understand their true sense. And as the Putney Convert did by Theodoret, so the Jesuit Andr. Schottus (not for want of skill, but honesty) has dealt with this of Ephrem, making it, by his translation, obscure, or rather unintelligible nonsense. For the first

first words [*τὸ ἀσensible οὐκ ἔστι*] he translates [*sensibilis essentia non cognoscitur*], it is not known of a sensible nature,] and the other expression about Baptism [*τὸ ἰδὼν τὸ ἀσensible οὐκ ἔστι, τὸ ἰδὼν λέγω, διασώζει*] he turns it thus. [*Hocq; substantia sensibilis proprium est per aquam, inquam, servat. And this is the property of sensible substance, it keeps, I say, by Water.*] A good Man cannot take more pains to find out Truth than this Man do's that it may be lost.

The next Testimony, is of *Facundus*, (x) the African Bishop. Christ vouchsafed to receive the Sacrament of Adoption, both when he was Circumcised and when he was Baptized: and the Sacrament of Adoption may be called Adoption, just as we call the Sacrament of the Body and Blood of Christ, *which is in the Consecrated Bread and Cup*, his Body and Blood. Not that properly Bread is his Body, and the Cup his Blood, but because they contain in them the mystery of his Body and Blood. Hence it is, that our Lord himself called the Bread and Cup be blessed, and gave to his Disciples, his Body and Blood.

(x) *Lib. 9. defens. 3. capit. 5. Sacramentum adoptionis suscipere dignatus est Christus, & quando circumcissus est & quando baptizatus est: & potest Sacramentum adoptionis adoptio nuncupari, sicut Sacramentum corporis & sanguinis ejus quod est in pane & poculo consecrato, corpus ejus & sanguinem dicimus; non quod proprie corpus ejus sit panis, & poculum sanguis, sed quod in se mysterium corporis sanguinisq; contineant. Hinc & ipse Dominus benedixit panem & calicem, quem discipulis tradidit, corpus & sanguinem suum vocavit.*

Nothing can be more positive than these five Testimonies, that the Bread and Wine remain in their substance after Consecration. And I cannot but here add the remarkable Confession of an Adversary, concerning two of them.

For thus *Card. Alan* (y) says, Concerning these two, *Gelasius and Theodoret*, I readily persuade my self, that they are the only persons in all Antiquity (tho' I have already produced three more of their mind) who inclined to that, which was afterwards a common error, so to defend the true Conversion of Bread, that they granted the matter of the Element to remain, as they saw it did in all other natural transmutations.

(y) *De Euchar. Sacram. l. 1. c. 35. De duobus, Gelasio & Theodoret, facile mihi persuadeo, eos solos esse ex omni Antiquitate, qui inclinaverunt in communem postea multorum errorem, ut ita defenderent veram conversionem panis, ut materiam Elementi, sicut in ceteris naturalibus trans-*

mutationibus fieri videbant, relictam esse concederent, &c.

O

But

But we will try whether the rest of the Fathers did not also speak the same thing.

(z) Dial. cum Tryph. Τύτθ
ἦν τῷ ἄρτῳ τῷ εὐχαριστίας ὃν εἰς
ἀνάμνησιν τοῦ πάθους Ἰησοῦ Χριστοῦ
ὁ κύριος ἡμῶν παρέδωκε ποι-
εῖν.

(a) Apol. 2. Οἱ διακονοὶ
διδάσκον ἐκείνους τῇ παρρησίᾳ με-
ταλαβεῖν ἀπὸ τοῦ εὐχαριστησθέν-
τος ἄρτου, καὶ οἶνου, καὶ ὕδατος —

Τροφή ἔστιν ἡ αἷμα καὶ σάρκα
• καὶ μεταβολῶν τροφῶν ἡμῶν.

(b) Dial. cum Tryph. p. 345.
Edit. Paris. 1615. Τροφὴς ἀν-
των ζῆτος τε καὶ ὕδατος.

(c) L. 5. adv. hæres. c. 2. Ex
quibus augetur & consistit car-
nis nostræ substantia.

(d) Ibid. l. 4. c. 34. Carnem
quæ à corpore Domini & san-
guine alitur.

Quemadmodum qui est à ter-
ra panis, percipiens invocationem
Domini, jam non communis
panis est, sed Eucharistia
ex duabus rebus constans, ter-
rena & cœlesti, &c.

(e) Comm. in Matth. 15. v.
15. p. 254. Edit. Huet. — Καὶ
τὸ μαζόμενον βρώμα διὰ λό-
γου θεοῦ καὶ εὐχεταίας, καὶ αὐτὸ
ὑπὸ τὸ ὑλικὸν εἰς τιμὴν χειρίαν
καταρτίζεται, καὶ εἰς ἀφ᾽ ὧν ἐστὶν ἐκβαλ-
λῆς.

Justin Martyr (z) speaking of the oblation of fine Flour for those that were cleansed from Leprosy, says, *It was a type of the Bread of the Eucharist, which our Lord J. Christ commanded us to make in memory of his passion.* What we make (as was show'd, cap. 8. observ. 7.) can be only Bread, not Christs Body in a proper sense.

Again (a) telling us of the Bishops praying and giving thanks over the Elements, he adds, *that the Deacons give to every one present leave to take of the Bread and Wine of the Eucharist.*

That this was his sense appears further, by another Character he gives of it in the same place, when he calls it *Food by which our Flesh and Blood by a change are nourished.*

What he says in another place (b) of Christians remembering their Lords Passion by their dry and wet food, can agree only to Bread and Wine, which therefore must be supposed to remain.

S. Irenæus (c) asserts with Justin, that the Bread and Cup of the Eucharist is that, by which the substance of our Flesh is nourished and consists.

In another place (d) he not only says, *that our Flesh is nourished by the Body and Blood of our Lord,* but adds, *As the Bread that is from the Earth, perceiving the Lords Invocation, is not now common Bread, but the Eucharist, consisting of two things, an Earthly and an Heavenly, &c.* Tho' not common Bread, yet Bread still, because else it would consist only of one thing, viz. Christs Body, and no earthly thing besides.

Origen (e). *If every thing that enters into the mouth goes into the Belly and is cast into the draught, then also the food that is sanctified by the word of God and Prayer, as to the material part of it (which can be nothing but Bread) goes into the*
Belly,

Belly, &c. but in respect of the Prayer that is super-added -- it becomes profitable; &c. Nor is it the matter of the Bread, but the word that is said over it that profits him that eats it not unworthily of the Lord.

Cyprian (f). We have found that it was a mixed Cup which our Lord offered, and that it was Wine which he called his Blood.

Macarius (g). In the Church is offered Bread and Wine, the Antitype of his Flesh and Blood, and they that are partakers of the visible Bread, do spiritually eat the Flesh of the Lord.

Epiphanius (h) in a place I before cited, speaking of the Eucharist, says, that the Bread is food, but the virtue that is in it, is for begetting Life. It do's not cease to be food, tho' the quickening power is all from the grace and spirit of God in it.

S. Ambrose (i) speaking of the Benediction of Assur, Her Bread is fat, &c. says, Christ gave this Bread to the Apostles, to divide it among believing people, and now he gives it to us, whereas the Priest daily Consecrates with his words. This Bread is made to be the food of Saints.

S. Austin (k). We only call that the Body and Blood of Christ, which being taken from the fruits of the Earth, and Consecrated by mystical Prayer, we rightly receive to our spiritual health in memory of our Lords Passion. Which, when it is by the hands of men brought to that visible substance, is not sanctified to become so great a Sacrament, unless the spirit of God invisibly operate.

Again (l). Bread made for this purpose is consumed in receiving the Sacrament. But it is neither received nor consumed till it be Consecrated, nor then but when eaten.

And again elsewhere (m). The Eucharist is our daily Bread; but let us so receive it, that we may not only have refreshment for our bellies, but for our minds.

Καὶ ὅχι ἡ ὕλη τῆς ἄρτης, ἀλλ' ὁ ἐπ' αὐτῇ εἰρημινῶν λόγος· ὅτιν ὁ ὠρελῶν τῇ μὴ ἀναξίως τὴν κρεὶν ἐδωκεν αὐτῶν.

(f) Epist. ad Caelitum, l. 2. Ep. 3. alias 63. Invenimus calicem mixtum fuisse quem Dominus obtulit, & vinum fuisse quod sanguinem suum dixit.

(g) Homil. 27. 'Εν τῇ ἐκκλησίᾳ προσφέρει) ἄρτον καὶ οἶνον, ἀντίτυπον τῆς σαρκὸς καὶ τοῦ αἵματος, καὶ οἱ μετέλαμβάνοντες ἐκ τῆς φανομένης ἄρτης, πνευματικῶς τὴν σάρκα τοῦ κυρίου ἐδίδωκεν.

(h) In Compend. fidei. Καὶ βρώσκει μὴ ὁ ἄρτος, ἡ δὲ δύναμις ἐν αὐτῷ ἐκ ζωογόνησιν.

(i) De Benedic. Patriarch. c. 9. Hunc panem dedit Apostolis, ut dividerent populo credentium, hodieq; dat nobis eum, quum ipse quotidie sacerdos consecrat suis verbis. Hic panis factus est esca Sanctorum.

(k) L. 3. de Trin. c. 4. Corpus Christi & sanguinem dicimus illud tantum, quod ex frugibus terræ acceptum & prece mysticā consecratum, rite sumimus ad salutem spiritualem in memoriam pro nobis Dominicæ Passionis; quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur ut sit tam magnum Sacramentum nisi operante invisibiliter Spiritu Dei.

(l) Idem Ibid. c. 10. Panis ad hoc factus in accipiendo Sacramento consumitur.

(m) Serm. 9. de divers. cap. 7. Eucharistia panis noster quotidianus est; sed sic accipiamus illum, ut non solum ventre sed & mente reficiamur.

A full View of the Doctrines and Practices

Upon this account it is, that looking upon the Sacrament as a refreshing food to our Bodies (as *S. Austin* here speaks) the *Ancients*

(n) *Lib. de Orat. c. 14. ad finem.* Stationum diebus non putant plerique sacrificiorum orationibus interveniendum, quod statio solvenda sit accepto corpore Dominico.

they *Broke their Fasts*; this appears beyond all question in what *Tertullian* (n) says; who in resolving a doubt that troubled some minds, what they should do, when it happened that by a private vow they undertook a strict Fast (which obliged them not to take any refreshment till Evening) and this fell out upon a station day (which was usually *Wednesdays* and *Fridays*) when the Fast was ended at three a Clock by receiving the Communion.

Most think, says he, *that on the station days they ought not to be present at the Prayers of the Sacrifices* (when the Eucharist was administred) *because the Fast was broken upon receiving the Lords Body.* *Tertullian* excepts not against this reason, but grants it, and finds out such an expedient as would be counted ridiculous in the *Roman Church* (where this of the Sacraments breaking the Fast is not believed) which is, to be present, and to take the Sacrament, and *reserve it* to be eaten at night.

Accepto corpore Dominico & reservato, utrumque salvum est, & participatio Sacrificii & executio officii.

By receiving the *Lords Body*, says he, and reserving it, both is saved, both the partaking of the Sacrifice (i. e. of the Eucharist given at three a Clock) and the execution of their duty (he means of fasting till Evening, according to their Vow, and eating the Sacrament then, and not before.) But to proceed with our Testimonies.

(o) *In Levit. 12. c. 8.* Propterea carnes cum panibus comedere præcipiens, ut nos intelligeremus illud ab eo mysterium dici, quod simul panis & caro est, sicut Corpus Christi panis vivi qui de Cælo descendit.

Hesychius (o). God therefore commanded *Flesh* to be eaten with *Bread*, that we might understand, that that mystery (viz. the Eucharist) was spoken of by him, which is both *Bread* and *Flesh*, as the *Body of Christ* the living *Bread* that descended from *Heaven*. It can be only *Bread* and *Flesh* in our way, for in that of *Transubstantiation* it is only *Flesh* and no *Bread*.

(p) *Lth. cont. Donatist. c. 6.* De ipso pane & de ipsa Dominica manu, & Judas Partem & Petrus accepit; & tamen quæ Societas, quæ consonantia, quæ pars Petri cum Juda?

S. Austin (p). Of the very *Bread* *Judas* and *Peter* both took a part, and yet what *Society*, what *agreement*, what part has *Peter* with *Judas*?

Again

Again (q). *The Fathers did eat the same spiritual meat with us, but the corporal was different, they did eat Manna, we another thing* (he means Bread) — *and they all drank the same spiritual drink, they one thing, we another, another as to the visible substance, but in spiritual virtue signifying the same thing.*

And again elsewhere (r). *Behold while Faith remains the same, the signs are varied. There (in the Wilderness) the Rock was Christ, to us that which is placed on the Altar (viz. Bread) is Christ; And they drank the Water that flowed from the Rock for a great Sacrament of the same Christ, what we drink the faithful know, (viz. Wine) if you regard the visible substance it is another thing, if the spiritual signification they drank the same spiritual drink.*

Again in another place (s). *We have received to day the visible food; but the Sacrament is one thing, and the virtue of the Sacrament is another.*

Item cibum; sed aliud est Sacramentum, aliud est virtus Sacramenti.

That which he calls here *cibus visibilis* (the visible food) a little after S. Austin calls it *visibile Sacramentum* (a visible Sacrament) where he distinguishes this again from the *Virtus Sacramenti* (the Virtue of the Sacrament) so that the *visible food*, and the *visible Sacrament*, with him are the same.

I have already produced the Testimonies (*vid. chap. 8. Observ. 5.*) where the Fathers make what is distributed in the Eucharist to be without Life or sense; which can be true of nothing else but of the Bread and Wine. So that unless we make them distribute what they had not consecrated, the Bread and Wine must remain after Consecration.

The same is also evidently proved from another common assertion of the Fathers, *that Christ offered the same oblation with Melchisedek.*

S. Cyprian (t). *Who was more a Priest of the most High God, than our Lord Jesus Christ, who offered a Sacrifice to God the Father, and offered this same that Melchisedek had offered, that is Bread*

(q) *Id. Tract. in Joan. 26.* Patres manducaverunt spiritua-
lem utiq; eandem (*escam*) nam
corporalem alteram, quia illi
Manna, nos aliud — & om-
nes eundem potum spiritualem
biberunt, aliud illi, aliud nos,
sed specie visibili quidem, ta-
men hoc idem significante vir-
tute spirituali.

(r) *Id. Tract. 45. in Joan.*
Videte ergo, fide manente, fig-
na variata. Ibi Petra Christus,
nobis Christus quod in Altari
ponitur; & illi pro magno Sa-
cramento ejusdem Christi bi-
berunt aquam profluentem de
Petra, nos quid bibamus no-
runt fideles. Si speciem visi-
bilem intendas aliud est, si in-
telligibilem significationem e-
undem potum spiritualem bi-
berunt.

(s) *Tract. 26. in Joan.* Nam
& nos hodie accepimus visibi-
lem cibum; sed aliud est Sacramentum, aliud est virtus Sacramenti.

(t) *Lib. 2. Epist. 3.* Quis magis
sacerdos Dei summi, quam Domi-
nus noster Jesus Christus, qui Sa-
crificium Deo Patri obtulit & ob-
tulit hoc idem quod Melchisedec

obtulerat, id est panem & vinum, suum scilicet corpus & sanguinem?

Bread and Wine, to wit his Body and Blood? Which indeed the Wine and Bread was by representation, but if you understand this of proper Flesh and Blood offered in the Eucharist, then it is not the same oblation with that of Melchisedeck.

(u) Lib. 1. Epist. 431. ad Pallad. Μελαχσιδὲκ ἄριστον καὶ οἶνον ἱερατεύων, δι' ὧν οἱ θεοὶ δεινὸν μυστήριον περὶ σῶματός τε πῶν.

(x) Lib. 5. Dem. Evang. c. 3. Ὁ πάτερ ἐκείν' (Melchisedeck) ἱερὸς ἰδὼν πυργάρον, ἔδωκεν ἡμῖν (καὶ) θυσίας σωματικαῖς καὶ πνευματικαῖς. οἶνον δὲ μόνον καὶ ἄριστον τὸ Ἀβραάμ ἐυλογῶν, τὸ αὐτὸν δὲ τρέφον, &c.

— οἶνον καὶ ἄριστον, ὅτε σῶμα καὶ αὐτοῦ καὶ τὸ σώματός αὐτοῦ (ἀνθρώπου) τὰ μυστήρια, τὸ Μελαχσιδὲκ ταῦτα πνευματικὰ δεινὰ περὶ σῶματός τε, καὶ οἶνον μολύβδινον ταῖς εἰκόσι περὶ καὶ ἑνὸς.

(y) Epist. ad Evagrium. Melchisedec panem & vino simplici puroque sacrificio, Christi dedicaverit Sacramentum.

(z) Epist. 95. Melchisedec prolatum Sacramento coenae Domini novit aeternum ejus sacerdotium figurare.

(a) L. 17. de civit. Dei, c. 17. — Ex eo quod jam nunquam est Sacerdotium & Sacrificium secundum ordinem Aaron, & ubique offertur sub sacerdote Christo, quod protulit Melchisedec quando benedixit Abraham.

Isidore Peleusiota (u). Melchisedeck performed his sacred Office in Bread and Wine, by which he forefigured the type of the divine mysteries.

Eusebius (x). For as he (Melchisedeck) being a Priest of the Gentiles never seems to have made use of Bodily Sacrifices, but blessed Abraham only in Bread and Wine. After the same manner also, first our Lord and Saviour himself, then all the Priests that derive from him, performing in all Nations their spiritual function according to the Ecclesiastical Sanctions, by Bread and Wine do express the mysteries of his Body and saving Blood, Melchisedeck having foreseen these things by a divine spirit, and having used before these images of future things.

S. Jerome (y). Melchisedeck by Bread and Wine, which is a simple and a pure Sacrifice, did dedicate Christs Sacrament.

S. Austin (z). Melchisedeck, bringing forth the Sacrament of the Lords Supper (i. e. Bread and Wine) knew how to figure Christs Eternal Priesthood.

Again (a). upon those words, Thou art a Priest for ever, &c. He adds, Since now there is no where any Priesthood or Sacrifice, according to the Order of Aaron; and that is every where offered under Christ the Priest, which Melchisedeck brought forth when he blessed Abraham.

In many other places S. Austin says the same.

(b) In Psal. 109. Christus per mysterium panis & vini factus est sacerdos in aeternum.

(c) Comment. in Psal. 110. vel 109. — καὶ διὰ τὰ μυστήρια, ὅτι κατέκρινεν ὁ ἄριστον καὶ οἶνον περὶ σῶμα καὶ τὸ Ἀβραάμ.

Arnobius (b). Christ by the mystery of Bread and Wine, is made a Priest for ever.

S. Chrysostom (c). Why did he say, a Priest after the Order of Melchisedeck? Even because of the mysteries, because he also brought out Bread and Wine to Abraham. Isidore

Isidore of Sevil (d). Let us not offer the Victims of Beasts according to Aaron, but let us offer in Sacrifice the oblation of Bread and Wine, that is the Sacrament of Christs Body and Blood.

Bede (e). Our Redeemer is therefore called a Priest, after the Order of Melchisedeck, because taking away the legal Sacrifices, he instituted the same kind of Sacrifice (viz. Bread and Wine) should be offered under the N. Testament, for the mystery of his Body and Blood.

rium sui corporis & sanguinis in N. Testamento offerendum instituit.

What the Scriptures acquaint us with, that after the Blessing of the Bread, Christ brake it and gave it to his Disciples, is also insisted on by the Fathers as done in the Eucharist, in order to the distributing of it to the receivers.

But Bellarmine says expressly (f). That our breaking is not made for distribution, but to signify a certain mystery. Therefore in the Roman Church, that which they give in the Sacrament to the people is whole, and not broken off from any other thing. Wherein they differ from the Fathers, for their Eucharist was what the Apostles call breaking of Bread, Act. 2. 46. and the Jesuit Lorinus upon that place observes, that it was the manner of the Primitive Church, to make one Loaf, and when they had consecrated it, to break it into so many parts as there were Communicants, as Christ also did in his Supper. And thus as it is 1 Cor. 10. 17. There is one Bread, &c. and we being many are one Body, for we all partake of one Bread.

This Fraction, tho' the Fathers express it as if it were done to the proper Body of Christ, yet they mean it only of the Bread that represents it: and therefore that must remain, for there is nothing else to be broken.

When therefore S. Chrysostome (g) says, that upon the Cross a Bone of him was not broken, but what Christ did not suffer upon the Cross, that he suffers in the oblation for thy sake, and suffers himself to be broken, that he may fill us all.

This

(d) In Genesin cap. 12. Non secundum Aaron pecudum Victimam, sed oblationem panis & vini, id est, corporis & sanguinis ejus Sacramentum in Sacrificium offeramus.

(e) Hom. de 33. in Vigil. S. Jo. Bapt. Redemptor noster ideo sacerdos esse dicitur secundum Ordinem Melchisedec, quia, ablatis victimis legalibus, idem sacrificii genus in myste-

(f) L. 1. de Missa, c. 27. Nostra fractio non fit ad distribuendum, sed ad certum mysterium significandum.

Lorinus in Act. 2. v. 46. Panem unum conficere, atque illum consecratum in tot partes frangere, quot erant communicantes, sicut & Christus in cena fecit.

(g) Hom. 24. in 1 Cor. Tom. 3. Edit. Savil. p. 397. -- Ἀλλ' ἐπεὶ οὐκ ἔπαθεν ὁ κτὶ τοῦ σώματος, τὸ ὅτι πάσῃ ὁ κτὶ ἀποστολῆς διασπᾷ, ὅτι ἀνέχεῖ διακλῆσθαι ὅτι πάντας ἐμπλήσει.

(b) *Epist.* 59. — Et ad distribuendum comminuitur.

(i) *Epist.* 86. — Sicut frangitur in Sacramento Corporis Christi.

(k) *August.* apud Bedam in 1 *Cor.* 11. Manducamus Christum; vivit manducatus, quia surrexit occisus: nec quando manducamus, partes de illo facimus, & quidem in Sacramento id fit; & norunt fideles quemadmodum manducant carnem Christi, unusquisque accipit partem, &c.

This is a very remarkable Testimony, because of the distinction he makes between Christ's proper Body, and that in the *Eucharist*, affirming quite different things of them, as this of taking and eating a part, which is only true of the Bread. For as for the true Body of Christ, we are informed by another,

(l) *Serm.* 159. Non potest Christus edi & dividi. Integer à credentibus sumitur, integer in ore cordis recipitur.

Chrysologus (l). Christ cannot be eaten and divided. He is taken whole of Believers, he is received whole in the mouth of the heart.

I will conclude this Chapter with the sayings of three great persons among the *Fathers*, who positively assert what I have been proving, that the Bread and Wine remain in the *Eucharist*.

(m) *Hom.* 83. in *Matth.* 'Ἦναι τὰ μυστήρια παρέδωκεν, οἷον παρέδωκεν.

(n) *De Civ. Dei*, lib. 17. cap. 5. Manducare panem, est in N. Testamento sacrificium Christianorum.

(o) *De fide ad Petrum*, cap. 19. Christo nunc, id est, tempore N. Testamenti, cum Patre & Spiritu Sancto, cum quibus una est illi Divinitas, Sacrificium panis & vini in fide & charitate non cessat.

S. Chrysostom (m). Who says expressly, *When our Lord delivered the mysteries, he delivered Wine.*

S. Austin (n). To eat Bread, is the Sacrifice of Christians in the N. Testament.

Fulgentius (o). Now; that is, in the time of the N. Testament, the Holy Catholick Church, throughout the whole Earth, do's not cease to offer in Faith and Charity, the Sacrifice of Bread and Wine to Christ, with the Father and H. Spirit, who have one Divinity together with him.

Sacra Ecclesia Catholica per universum orbem terrarum offerre

C H A P.

C H A P. XI.

The Eleventh Difference.

The Fathers make the Bread and Wine to be the Sacrament, Sign, Figure, Type, Antitype, Image, &c. of Christs Body and Blood. They of the Church of Rome, make either the Accidents subsisting without a Subject, or the Body of Christ latent under those Accidents, to be the Sacrament, Sign, Figure, &c. and not the Substance of Bread and Wine, which they say is abolished. Therefore they have no Sacrament such as the Fathers assert.

I Might give in here a very large Collection out of the Fathers, calling the Bread and Wine by all those names above mention'd; but to avoid tediousness, I shall only select some few of them (enow to prove the Truth of what I have asserted) under the several heads.

S. Ambrose (p). *It is the true Flesh of Christ that was buried; therefore it (viz. the Eucharist) is truly the Sacrament of his flesh.*

S. Austin (q). *How is the Bread his Body, and the Cup, or what the Cup contains, his Blood? These, Brethren, are therefore called Sacraments, because in them we see one thing, and understand another.*

Again (r). *When the Lord came to the Supper, wherein he commended the Sacrament of his Body and Blood.*

Facundus (s). *Christs faithful ones, receiving the Sacrament of his Body and Blood, are rightly said to receive his Body and Blood. And he had said before, Not that the Bread is properly his Body, and the Cup his Blood, but because they contain in them the mystery of his Body and Blood.*

Isidore (t) speaking of the Bread and Wine, says, *These two are visible, but being sanctified by the Holy Spirit they pass into a Sacrament of his Divine Body.*

(p) *De iis qui initiant. c. 9. Vera utiq; caro Christi, quæ crucifixa est, quæ sepulta est, verè ergo carnis illius est Sacramentum.*

(q) *Serm. ad recen. Batif. Quomodo est panis corpus ejus, & calix, vel quod habet calix, sanguis ejus? Ista, fratres, ideo dicuntur Sacramenta, quia in iis aliud videtur, aliud intelligitur.*

(r) *In Psal. 68. conc. 1. Cùm veniret Dominus ad cœnam, qua commendavit Sacramentum corporis & sanguinis sui.*

(s) *Defens. 3. cap. 1. 9. Christi fideles Sacramentum corporis & sanguinis ejus accipientes, corpus & sanguinem Christi rectè dicuntur accipere. — non quod propriè corpus ejus sit panis & poculum sanguinis, sed quod in se mysterium corporis sanguinisq; contineant.*

(t) *De Offic. Eccles. l. 1. c. 18. Hac duo sunt visibilia, sanctificata*

autem per Spiritum Sanctum in Sacramentum Divini Corporis transeunt.

P

Origen

(u) *Comm. in Matth. 15. Kai*
πᾶν τὰ μετ' ὧν καὶ συμβολίζε
σώματι.

(x) *Dem. Evang. l. 1. cap. 10.*
Τὸ τῆς ἑαυτοῦ τλὴ μνημεῖον
ὅν τεσσάρων ἐκείνου διὰ συμ-
βόλων τῆς σώματος αὐτοῦ, καὶ
τῆς σωτηρίας αἵματος καὶ θεοῦ
καὶ κατὰ τὴν διαθήκην παρεληφ-
τες, &c.

(y) *Comm. in 1 Cor. 13. Ἐν*
τῷ παναγίῳ βαπτίσματι τὸ π-
πον ὁρώμεν τὴν ἀναστάσεως, τῆς
δε αὐτοῦ ὁλώμεθα τὴν ἀνάστα-
σιν. Ἐν αὐτῇ τὰ σύμβολα τῆς
δεσποτικῆς ζωομένης σώματος, ἐ-
κεῖ δὲ αὐτὸν ὁλώμεθα τὸν δε-
σπότην.

(z) *Contr. Adimant. c. 12.*
Non dubitavit Dominus dicere
hoc est corpus meum, cum da-
ret signum corporis sui.

(a) *De iis qui init. c. 9. Ante*
benedictionem verborum Cœ-
lestium alia species nominatur,
post Consecrationem Corpus
Christi significatur.

(b) *Nec potest videri san-*
guis ejus quo redempti & vivi-
ficati sumus, esse in calice, quod
vinum desit calici, quo Christi
sanguis ostenditur. Epist. ad Ce-
cilium.

(c) *L. 1. adv. Marcion.*
Nec panem reprobari, quo
ipsum Corpus suum repræsen-
tat.

(d) *In Matth. 26.*
— Ut quomodo in præfigura-
tione ejus Melchisedec summi
Dei sacerdos panem & vinum
offerens federat, ipse quoque veri-
tatem sui corporis & sanguinis
repræsentaret.

They call them also Symbols.

Origen (u). Having discoursed (as we heard before) of the Eucharist, concludes thus. *Ther* much may suffice concerning the Typical and Symbolical Body. And distinguishes it from the word that was made Flesh, which he calls true food.

Eusebius (x). Having received a command to celebrate the memory of this Sacrifice upon the Table, by the Symbols of his Body and saving Blood, according to the Ordinances of the N. Testament.

Theodoret (y), not only in the large Testimony produced out of him in the last Chapter, calls the Bread and Wine the Symbols of Christs Body and Blood, but says thus elsewhere. *In the most H. Baptism we see a type of the resurrection, then we shall see the resurrection it self. Now we see the Symbols of the Lords Body, there we shall see the Lord himself.*

They call them Signis.

S. Austin (z). Our Lord did not doubt to say, This is my Body, when he gave the sign of his Body.

S. Ambrose (a) of the Bread. Before the Benediction of the Heavenly words, another species is named, after the Consecration the Body of Christ is signified.

S. Cyprian (b). Neither can the Blood of Christ, whereby we are redeemed and quickned, be seen to be in the Cup, when Wine is wanting in the Cup, whereby the Blood of Christ is shown. Speaking against those that used only Water.

Tertullian (c). Neither did he reject Bread, whereby he represents his own Body.

S. Jerome (d). Christ, says he, took Bread that comforts mans heart, and proceeded to the true Sacrament of the Passover, *That like as Melchisedec the Priest of the High God had done, when he offered Bread and Wine, so he also might represent the truth of his Body and Blood.*

It's a very trifling objection that our Adversaries make both to this and the former Testimony in *Tertullian*, that the word *representare* (to represent) signifies very often to *exhibit* a thing, and make it *present*; for tho' it should be granted, it would not help their cause, since they both say, that it is Bread that represents his Body, which therefore must remain, since that which is not cannot act any thing: but then I add, that tho' in some Cases to *represent* is to *exhibit*, yet never in the Case of *Sacraments* and *Signs*, for their Essence consists in signification, therefore their representation as Signs, must be to denote and show rather something absent which they represent, than to make it present.

They call them also Types.

Cyril of Jerus. (e). He bids us receive the Bread and Wine with all certainty, as the Body and Blood of Christ: for in the Type of the Bread his Body is given to thee, and in the type of Wine his Blood.

Greg. Nazianzen (f). We shall receive the Passover now in a Type still, tho' more clear than that of the old Law (for the legal Passover, I am bold to say it, was an obscure Type of a Type) but with in a while we shall receive it more perfect and more pure.

S. Ferome (g) upon those words of *Jerem. 31.* They shall flow unto the goodness of the Lord, for Wheat, and Wine and Oil, adds, Of which is made the Lords Bread, and the Type of his Blood is filled, and the Blessing of Sanctification is shown.

Theodoret (h) calls the Eucharist, The venerable and saving Type of Christs Body.

(e) *Catech. Mystag. 4.*
— Ως σῶμα & αἷμα & Χρῆς' ἐν τύπῳ τοῦ αἵματος τοῦ σώματος τοῦ σώματος.

(f) *In Pasch. Orat. 43. Ed. Basil. Gr.* Μεταλαμβάνοντες ὁ παῖς τὸν κύριον τυπικῶς ἐπὶ καὶ παλαιῶν θυμωτέρων (τὸ δὲ νομιμὸν Πάσχα, τοῦτο δὲ λέγω, τύπον καὶ ἄμωδότητον) μνησθὲν ὅτι ὕστερον τελειώτερον καὶ καθαρώτερον.

(g) *In Jerem. 31.*

— De quo conficitur panis Domini, & sanguinis ejus impletur typus, & benedictio sanctificationis ostenditur.

(h) *Dialog. 3.*

— Τὸτα τυπὸν σαφὲς καὶ σωτήριον.

Another name is *Antitypes*, signifying the same with the former.

Author Constitutionum (i) under the name of *Clemens Roman.* Christ delivered to us the mysteries which are antitypes of his precious Body and Blood.

P 2

Again

(i) *Lib. 5. cap. 13.*
— Παράδοξας ἡμῶν τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος.

(k) Lib. 7. c. 26.

— ἡ τὴν πρὸς σώματι τοῦ ἰησοῦ
ἀντίτυπον ταῦτα ἐπιτελεῖται.

(l) In Proverb. 9. citat. in
Conc. Nic. 2. Añ. 6. Τὰ ὅτι φησὶ
δοῦναι τὸ οἶνον καὶ τὸ ἄρτον τὰ ἀντίτυ-
πον τοῦ σώματος καὶ τοῦ Χριστοῦ κα-
ρὸς ἡμεῶν.

(m) Homil. 27. Ἐν τῇ Ἐκ-
κλησίᾳ προσφέρει τὸ ἄρτον καὶ οἶ-
νον, ἀντίτυπον τὸ σαρκὸς αὐτοῦ
καὶ τὸ αἷμα.

(n) Orat. 11.

Ἐπεὶ τὸ ἄρτον ἀντίτυπον τὸ π-
ρὸς σώματι καὶ τὸ αἷμα καὶ ἡ
Χρὶς ἐννοῦνται, &c.

(o) Catech. Mystag. 5. Γά-
ρτοι καὶ, ἐκ ἄρτου καὶ οἶνου κατε-
σκευασθέντες, ἀλλὰ ἀντίτυπον
σώματι καὶ αἷματι τοῦ Χριστοῦ.

(p) Dialog. 2. Τὸ ὅτι τὸ
σώματι ἀντίτυπον.

(q) Recapit. in fine Dialog. 3.

Τὸ δὲ καὶ μεταλαμβάνειν
τοῦ ἀντίτυπον τοῦ σώμα-
τος, περὶ τοῦ ὅτι τύπος ἀν-
τημέλου τὸ ἀληθές.

(r) Citante Bulingero adv. Ca-
samb. p. 166.

Οὐδὲν δὲ σώματι, αὐ-
τὸ τὸ Χρὶς σῶμα ἐννοῦνται ἐν
ἡμεῖς, καὶ ὁ τὸ ἀντίτυ-
πον καὶ ἄρτον ἐν ἐκκλησίᾳ τοῦ
ἱεροῦ διακονοῦνται τοῖς
πίστοις.

(s) Lib. 3. adv. Maricion.
Panem corpus suum appellans,
ut hinc etiam intelligas corpo-
ris sui figuram panem dedisse.

Again (k). O our Father, we give thee
thanks for the precious Blood of Jesus Christ
shed for us, and for his precious Body of which we
celebrate these Antitypes.

Eusebius of Antioch (l), expounding those
words, Eat my Bread, and Drink the Wine that
I have mingled, says, He speaks these things, by
Bread and Wine preaching the Antitypes of Christs
Bodily Members.

Macarius (m). In the Church is offered Bread
and Wine, the Antitype of Christs Flesh and Blood.

Greg. Nazianzen (n) telling the story how
his Sister Gorgonia was Cured of a desperate Ma-
lady, by applying the Sacrament mixed with
tears to her Body, he expresses it thus. Whatso-
ever of the Antitypes of the precious Body and Blood
of Christ her hand had treasured up, &c.

Cyril of Jerus. (o). When they tast, they are not
required to tast Bread and Wine (i. e. not these
alone) but the Antitype of Christs Body and Blood.

Theodoret (as we heard before (p)) calls the
Divine Mysteries, the Antitypes of the True Body
of Christ.

And in another place (q) he says, If the Lords
Flesh be changed into the Nature of the Divinity,
wherefore do they receive the Antitypes of his Body, for
the Type is superfluous (you see Type and Antitype
signify the same) when the Truth is taken away.

Theodotus of Antioch (r) says, As the King him-
self and his Image are not two Kings, neither are
these two Bodies, viz. The Body of Christ personally
existing in the Heavens, and the Bread, the Anti-
type of it, which is delivered in the Church by the
Priests to the Faithful.

They call it a Figure.

Tertullian (s). Calling Bread, his Body, that thou
mayst thence understand, that he gave to the Bread
the Figure of his Body.

Again

Again (r). *The Bread which he took and distributed to his Disciples, he made it his Body, saying, This is my Body, that is, the Figure of my Body.*

Ephrem Syrus (u). *Diligently consider, how Christ taking Bread in his hands, blessed and brake it, for a figure of his immaculate Body, and also blessed and gave the Cup to his Disciples, for a figure of his precious Blood.*

S. Austin (x). *He admitted Judas to the Banquet, in which he commended and delivered to his Disciples the figure of his Body and Blood.*

Bede (y) also says the same, *Neither did Christ exclude Judas from the most holy Supper, in which he delivered to his Disciples the figure of his most holy Body and Blood.*

And elsewhere (z), *Christ instead of the Flesh or Blood of a Lamb, substituting the Sacrament in the Figure of Bread and Wine, showed that it was he, to whom the Lord sware, Thou art a Priest for ever after the Order of Melchisedec.*

carne vel sanguine suæ carnis sanguinisq; Sacramentum in panis & vini figurâ substituens, ipsum se esse monstraret, cui juravit Dominus, *Tu es sacerdos in æternum secundum Ordinem Melchisedec.*

The words of the *Ambrosian Office* are very remarkable, as they are set down by the Author of the *Book of Sacraments* under his name, where he asks this Question.

(a) *Wouldst thou know that the Eucharist is Consecrated by Heavenly words? Hear then what the words are. The Priest says, Make this oblation to us allowable, rational, acceptable, which is the Figure of the Body and Blood of our Lord Jesus Christ, &c.*

(r) *Lib. 4. adv. Marcion. c. 40. Acceptum panem & distributum discipulis, corpus suum illum fecit, hoc est corpus meum, dicendo, id est, figura corporis mei.*

(u) *Tyast. de nat. dei curiose non scrutanda. Diligenter intue-re, quomodo in manibus panem accipiens, benedixit & fregit in figuram immaculati corporis sui, calicemq; in figuram pretiosi sanguinis sui benedixit deditq; discipulis suis.*

(x) *In Psal. 3. Adhibuit (Judas) ad convivium, in quo corporis & sanguinis sui figuram discipulis commendavit & tradidit.*

(y) *In Psal. 3. Nec à Sacratissima cœna, in quâ figuram Sacrosancti corporis sanguinisq; suis discipulis tradidit, ipsum (sc. Judam) exclusit.*

(z) *In Luc. 22. Pro agni*

corporis & sanguinis Domini nostri Jesu Christi, &c.

This Prayer thus expressed in this Office, signifies more than all that can be cited against us out of these Books; and indeed they were too plain to be continued, when Transubstantiation was believed in the *Roman Church*, and therefore in the present Canon of the Mass they are changed, and instead of *Figura Corporis*, they now read, *Fiat nobis Corpus*, &c.

Lastly,

Lastly, The Fathers call the Bread and Wine in the Eucharist, the Image of Christs Body.

(b) Lib. 8. Demon. Evang.

— Τὴν εἰκόνα τῆ ἰδίου σώματος
ⲉⲓⲱⲩⲟⲩ ποιεῖν παρὰ τοὺς μαθητάς.

(c) Traët. de duabus Naturis. Certe Imago & Similitudo corporis & sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in ipso Christo Domino sentiendum, quod in ejus imagine profitemur, celebramus & sumimus, &c.

Eusebius (b). Christ, says he, delivered to his Disciples the Symbols of his Divine Oeconomy; requiring them to make an Image of his Body.

Gelasius (c). Surely the Image and similitude of the Body and Blood of Christ are celebrated in the action of the mysteries. It is evidently therefore shown to us, that we must think of our Lord Christ the same, which we profess, celebrate and take in his Image, &c.

(d) Comm. in 49 Genes.

Procopius of Gaza (d) expounding these words spoken of Juda, His Eyes shall be red with Wine, and his Teeth white with Milk (Gen. 49. 12.) he applies it to the Eucharist, and that gladness which is obtain'd by the mystical Wine which Christ first tasted, and had his Disciples take and drink; and the

Παρέδωκε εἰκόνα τῆ ἰδίου σώματος
ⲉⲓⲱⲩⲟⲩ μαθηταῖς, μὴ κτῆ τὰς νομικὰς
ⲉⲓⲱⲩⲟⲩ δι' αἱμάτων θυσίας προσεσθῆναι.
Τὸ πῶνον ἄριστον καθαρὸν
τὸ τρυφὴν δὲ ἀδελφῶν ἐδούλωσε.

(c) Dialog. 3.

— Ποίας σαρκός, ἢ πνός σώματος,
ⲉⲓⲱⲩⲟⲩ ἢ ποῖς αἱμάτων εἰκόνας
διδόντες, ἐπέθηκε τοῖς μαθηταῖς
τὸ ἀνάμνησιν αὐτοῦ ποιεῖν.

(f) In Concil. Nicen. 2. Añ. 6.

— Τὴν ἀληθινὴν Χρῆσιν εἰκόνα.

— Οὐκ ἔστιν εἰκόνα ὁ
ἀλλ' ἑαυτοῦ, ὡς ἄριστον ἔστιν,
προσέταξεν προσφέρειν, μὴ
μαλίσσαν ἀνθρώπου μορφήν, ἵνα
μὴ εἰδωλολατρεῖα παρελθῇ.

— Τὸν τὸ εὐχαριστίας ἄριστον
ὡς ἀληθινὴν εἰκόνα τὸ φυσικὸς σαρ-

Milk may signify the purity of the mystical food, for he gave the Image of his own Body to his Disciples, no longer requiring the bloody Sacrifices of the Law, and by the white teeth be denoted the purity of the Bread by which we are nourished.

Author Dialog. adv. Marcionitas inter opera Originis (e). If Christ, as the Marcionists say, was without Flesh and without Blood, of what Flesh, or of what Body or Blood did he give the Images, and commanded his Disciples to make a remembrance of him by?

Synodus Constantinop. an. 754. (f). The Fathers there call the Eucharist, the true Image of Christ, and say afterwards — Christ commanded us to offer an Image, a chosen matter, to wit, the substance of Bread, not having an humane Figure, lest Idolatry should be introduced.

And again. It pleased him, that the Bread of the Eucharist, being the true Image of his natural Flesh

of the Ancient Church, relating to the Eucharist.

III

Flesh should be made a Divine Body, being sanctified by the coming of the Holy Ghost, the Priest which makes the oblation intervening to make it holy, which before was common.

χρς, δὲ τὸ τῷ ἁγίῳ πνεύματι
ἐνερπίστας ἀμαζύων, θεῖον
σώμα διδομένην ἵνα δὲ, μετὰ
αὐτοῦ τῷ ἐκμενέειν τῷ κοι-
νῷ σπέρτι τὸ ἅγιον τῷ ἀνατορεῖν
περιμένει ἱερῶς.

He that would have more Testimonies of this kind, may consult Monsieur Blondel, in his *Esclaircissements sur l'Eucharistie*, cap. 4. prop. 8.

The Fathers also make two or three Remarks, which add further strength to this Argument.

First Remark. They not only make Bread and Wine to be the Image, Type, Figure, &c. of Christs Body Crucified; but they also assert, that an Image, Figure, &c. cannot be the thing it self, of which it is an Image and Figure.

Tertullian (g). The Image cannot be every ways adequate to the Truth; for it is one thing to be according to Truth, another to be the Truth it self.

Arbanasius (h). That which is like to another is not that thing it self to which it is like.

Hilary (i). Neither is any one an Image of himself.

S. Ambrose (k). None can ever have been an Image of himself.

Gr. Nyssen (l). An Image would be no longer such if it were altogether the same with that of which it is an Image.

S. Austin (m). What can be more absurd, than to be called an Image with respect to ones self.

Gaudentius (n). A Figure is not the Truth, but an imitation of the Truth.

Theodoret (o). An Image has the Figures and lines, not the things themselves.

Cyril of Alexand. (p). A Type is not the Truth; but rather imports the similitude of the Truth.

Bertram (q). A pledge and an Image are of another thing; that is, they do not look to themselves, but to something else.

(g) *Cont. Marcion.* l. 2. c. 9. Imago veritati non usquequaq; adequabitur, aliud enim est secundum veritatem esse, aliud ipsam veritatem esse.

(h) *Contr. Hypocr. Miler.* Τὸ ὅμοιον τῷ, ἂν ἔσῃ αὐτῷ ἐνερπὸς ὁμοίῳ.

(i) *De Synodis.* Neq; enim sibi ipsi quisquam imago est.

(k) *De fide* l. 1. cap. 4. Nemo potest sibi ipsi imago fuisse.

(l) *De anima & resurrect.* Οὐκ ἔν δ' αὖ εἰκὼν, εἰ δ' ἀπὸ τῶν ἐν ταύτῃ ἐνείκη.

(m) *De Trinit.* l. 7. c. 1. Quid absurdius quam imaginem ad se dici?

(n) *In Exod. tract.* 2. Figura non est veritas, sed imitatio veritatis.

(o) *In Dan.* l. 2. c. 2. Ἡ εἰκὼν σχῆμα, ἡ πραγμασία ἔχει.

(p) *In Amos.* cap. 8. Ὁ δὲ πῶς ἂν ἀληθεύῃ, μὴ φανερὸν δὲ μάλλον ἢ ἀληθείας εἰσφέρει.

(q) *De corp. & sang. Domini.* Pignus & Imago alterius rei

sunt, id est, non ad se, sed ad aliud aspicimus

This

(r) *In Concil. Nic. 2. Act. 6.*

Ἐι εἰκὼν τῷ σώματι ὅτιν,
 ἐκ ἐνδεχῶν ἢ αὐτὸ τὸ θεῖον
 σῶμα.

(s) De Orth.
fide l. 4. c. 14.

Damascen also (*s*) who was one of the first Innovators in the matter of the Eucharist, denies, that the Bread and Wine are a Type or Figure of Christs Body and Blood, but the very Body and Blood it self; and that when the Antients call them *ἀντίτυπα* Antitypes, they mean it is so before Consecration of the Elements not after, which I have abundantly shewed, by foregoing Testimonies in this Chapter, to be false, and it is confessed by some of the *Roman Authors* themselves.

In a word, the *Fathers* make a sign to be inferiour, and to fall short of the thing signified; thus

(1) Hom. 8. in Epist. ad Roman. Σφόδρα αὐτῆς καὶ ἀνεξέ-
ρα, καὶ τοσούτων, ὅσον σημεῖον τῆ
πράγματι ὑπὲρ ἑξή σημεῖον.

S. Chryostom (t) says, It is inferiour to it, and so much the more, as a sign is below the thing of which it is a sign.

So also S. Jerome (as we heard before) puts *the Body and Blood of Christ* in the Eucharist, in the same rank as *the veneration* with holy Chalice, Veils, and other things that relate to the Passion of our Lord.

2 Remark. *The Fathers assert, that an Image and Type must visibly demonstrate that of which it is an Image.*

Origen (u). He that sees the Image of a person,
 es him of whom it is an Image.

(u) *Hom. 1. in Genes.* Qui viderit imaginem alicujus, videt eum cujus imago est.

(x) Lib. 1. cont. Marcel. c. 4.
Αἱ ἐχόντες τῶ των ὧν ἐσιν ἐ-
χόντες καὶ ἀπορίων διὰ πτωχὰ ἐσιν,
ὥς καὶ τὰ ἀπορίων δι' αὐτοὺς
καὶ ἐπὶ διὰ πτωχὰ.

(γ) In Cant. Hom. 15. Τὸ ἀγ-
χέτυπον ἐναργῶς ἐν τῷ ψυχή-
ματι καθορίζεται. (δ) De Synod.

Marcellus Anchyr. apud Eusebium (x). Images are demonstrative of those of whom they are Images, so that by them he that is absent seems to appear.

Greg. Nyssen (y). The Original is plainly seen in the likeness of it.

Hilary (z). It is necessary that an Image should demonstrate him of whom it is an Image.

(7) De Synodis. Eum cuius Imago est, necesse est ut imago demonstret.

Which

Which plainly confutes those mens fancies in the Church of Rome (a), who make Christ invisibly present in the Eucharist, to be the sign of himself visibly suffering upon the Cross. (a) Bellarm. de Euchar. l. 2. cap. 15.

For as Greg. Nyssen (b) says. How can a man form an Idea of a visible thing from an Invisible?

And Tertullian laughs at it as ridiculous, when he says, (c) No one that intends to show a man, brings in a Helmet, or a Vizard. Which, we know, hide him from our sight.

Irenæus (d) says, A Type is often different from the Truth, according to the matter and substance of the Type, but according to the habit and lineaments, it ought to keep likeness, and likewise by things present, show those things that are not present.

fimiliter ostendere per præsentia, ea quæ non sunt præsentia.

3. Remark. The Fathers plainly make the Bread and Wine in the Eucharist, to be Signs and Symbols of Christ as absent.

S. Ambrose (e). Here is the shadow, here the Image, there (viz. in Heaven) is the Truth. The shadow is in the Law, the Image in the Gospel, the Truth in Heaven.

Again (f). Ascend, O Man, into Heaven, and thou shalt see those things, of which there was here only a shadow or Image.

Maximus (g) the Interpreter of the Spurious Dionysius, speaking of the Bread and Wine which he calls Holy Gifts, says, They are Symbols of things above that are more true.

So again (h) elsewhere he says, The things of the Old Law were a shadow, those of the New Testament were an Image, but the state of the World to come is the Truth.

Theodoret (i). After his coming there will be no more need of Symbols (or Signs) when the Body it self appears.

(b) Lib. 1. cont. Eunom. Πᾶς ἐκ τῶ ἀοράτου τὸ ὁρατὸν ποιεῖ κατ'εἰκόνα.

(c) Lib. de carne Christi c. 11. Nemo ostendere volens hominem, cassidem aut personam introducit.

(d) L. 2. adv. hæres. c. 40. Typus secundum materiam & substantiam aliquoties à veritate diversus est. Secundum autem habitum & lineamentum debet servare similitudinem, &

(e) L. 1. de Offic. cap. 48. Hic umbra, hic Imago, illic veritas. Umbra in Lege, imago in Evangelio, veritas in Cælestibus.

(f) In Psalm 38. Ascende ergo, homo, in cælum, & videbis illa quorum umbra hic erat vel Imago.

(g) In cap. 1. Hierarch. Eccles. Ἄγα δῶρα. Συμβόλα ἥ ἐν ἀνω ἁλθινώτερον.

(h) In Cap. 3. Σκια γὰρ τὰ τῶ παλαιῆς, εἰκὼν δὲ τὰ τῆς καινῆς διαθήκης, ἀληθεῖα δὲ ἡ ἥσ' ἡμετέροις καλεῖται.

(i) In 1 Cor. 11. 26. Μετὰ γὰρ διὰ τὴν αὐτῆς παρουσίαν, ἢ ἐν ᾧ ἡμετέροις συμβόλων τὸ σῶμα τῶ, αὐτὴ φαινομένη τὸ σῶμα τῶ.

I refer the Reader to the Testimonies produced before (Chap. 10. Position 2.) out of S. Austin, Sedulius, Primasius, Bede, &c.

I will conclude this Chapter with a passage or two out of the Prayers after the Sacrament in the Old Liturgy, used in

(k) *V. Bertram de corp. & sang. Christi prope finem.* p. 112. *Edit. ult. Lat. Engl.*

(l) *Ut quod in imagine contingimus Sacramenti, manifesta participatione sumamus.*

(m) *Ibid.* p. 114. *Perficiant in nobis quesumus, Domine, tua Sacramenta quod continent; ut quæ nunc specie gerimus, rerum veritate capiamus.*

Bertram's time (k).

We who have now received the Pledge of Eternal Life, most humbly beseech thee to grant, (l) That we may be manifestly made partakers of that which we here receive in the Image of the Sacrament.

And thus afterwards (m) in another Prayer. *Let thy Sacraments work in us, 'O Lord, we beseech thee, those things which they contain, that we may really be partakers of those things which now we celebrate in a Figure.*

Bertram Comments upon these Prayers, in such passages as these. "Whence it appears, says he, that this Body and Blood of Christ are the Pledge and Image of something to come, which is now only represented, but shall hereafter be plainly exhibited. — therefore it is one thing which is now celebrated, and another which shall hereafter be manifested. And afterwards (p. 115.) The Prayer says, that these things are celebrated in a Figure, not in Truth, that is, by way of similitude (or representation) not the manifestation of the thing it self. Now the Figure and the Truth are very different things: Therefore the Body and Blood of Christ, which is celebrated in the Church, differs from the Body and Blood of Christ which is glorified since the Resurrection, &c.

pp 117.

"We see how vast a difference there is between the mystery of Christ's Body and Blood which the faithful now receive in the Church, and that Body which was born of the Virgin Mary, which suffered, rose again, ascended into Heaven, and sitteth at the right hand of the Father. For this Body which we celebrate in our way (to happiness) must be spiritually received; for Faith believes somewhat that it sees not; and it spiritually feeds the Soul, makes glad the heart, and confers Eternal Life and incorruption, if we attend not to that which feeds the Body, which is chew'd with our teeth, and ground in pieces, but to that which is spiritually received by Faith. But now that Body in which Christ suffered and rose again, was his own proper Body which he assumed of the Virgin, which might be seen and felt after his Resurrection, &c.

It

It is very observable, and a great confirmation of what has been said in this Chapter, That the Ancient Christians of *S. Thomas*, inhabiting the Mountains of *Malabar* in the *East Indies*, agree with the *Ancient Church* in denying our Saviours *Corporal Presence* in the Sacrament of the *Eucharist*; as appears from their *Publick Offices*, and other Books, mentioned in a *Synod* which was celebrated amongst them by *Dona Aleixo de Menezes* Archbishop of *Goa*, in the Year 1599.

In the fourteenth Decree of the third Action of the said *Synod*, in which most of their *Church Offices* and other Books are Condemned, for containing Doctrines contrary to the Roman Faith, there is particular notice taken of their contradicting the Roman Faith in the point of Transubstantiation.

1. The Book of *Timothy* the *Patriarch* is condemned, for asserting through three Chapters, that the true Body of Christ our Lord is not in the Sacrament of the Altar, but only the Figure of his Body.

2. The Book of *Homilies* is condemned, which teacheth, that the *H. Eucharist* is only the *Image of Christ*, as the Image of a Man is distinguished from a real Man; and that the Body of Christ is not there, but in Heaven.

3. The Book of the *Exposition of the Gospels* is condemn'd, which teacheth, that the *Eucharist* is only the Image of the Body of Christ, and that his Body is in Heaven at the right Hand of the Father, and not upon Earth.

4. Their *Breviary*, which they call *Iludre* and *Gaza*, is condemn'd; which teaches, that the most H. Sacrament of the *Eucharist* is not the true Body of Christ.

Lastly, The Office of the *Burial of Priests* is condemn'd, where it is said, that the most H. Sacrament of the Altar, is no more but the virtue of Christ, and not his true Body and Blood.

This *Synod* was Printed in the University of *Coimbra*, with the Licences of the Inquisition and Ordinary in the Year 1606. and is in the Possession of a Learned Person, who gave me this account out of it.

C H A P. XII.

The Twelfth Difference.

The Fathers assert, That Christ's Body is not eaten corporally and carnally, but only spiritually. But the Church of Rome teaches a Corporal Eating, a Descent of Christ's Natural Body into ours, and understands the Eating of Christ's Body literally and carnally.

IF the Church of Rome declares its own Faith, when it imposes the Profession of it upon another, and makes one abjure the contrary under pain of *Anathema*; then I am sure it was once with a witness for the eating of Christ's Body in the most literal and proper Sense; when *An. Dom. 1059.* Pope Nicholas II. and the General Council of *Lateran*, prescribed a Profession of it to *Berengarius*, made him swear it, and anathematize the contrary, as it is set down by *Lanfrank* (n); which because the *Nubes Testium* (tho' it has set down two other Forms) durst not give us, I will therefore here transcribe out of him.

(n) *De Eucharist. Sacram. adv. Berengar.*

Ego Berengarius indignus Diaconus Ecclesiæ S. Mauricii Andegavenfis, cognoscens veram Catholicam & Apostolicam Fidem, anathematizo omnem Hæresin, præcipue eam de qua hætenus infamatus sum; quæ astruere conatur panem & vinum quæ in altari ponuntur, post consecrationem solummodo Sacramentum, & non verum corpus & sanguinem Dom. nostri Jesu Christi esse; nec posse sensualiter, nisi in solo Sacramento, manibus Sacerdotum tractari, vel frangi, aut fidelium dentibus atteri. Consentio autem S. Romanæ Ecclesiæ & Apostolicæ sedi, & ore & corde profiteor, hæc Sacramentis Dominicæ mensæ,

I Berengarius, unworthy Deacon, &c. knowing the true Catholick and Apostolick Faith, do anathematize all Heresie, especially that for which I have hitherto been defamed; which endeavours to maintain, that the Bread and Wine placed on the Altar, after Consecration, are only a Sacrament (or Sign), and not the true Body and Blood of our Lord Jesus Christ; and cannot, save only in the Sign, be handled or broken by the Priest's Hands, or be ground by the Teeth of the Faithful. But I agree with the Holy Roman Church, and the Apostolick Seat, and do with my Mouth, and from my Heart profess, That I hold the same Faith concerning the Sacraments of the Lords Table, which our Lord and Venerable Pope Nicholas and this Holy Synod, by Evangelical and Apostolical Authority, has delivered to me to hold, and confirmed to me, viz.

viz. That the Bread and Wine which are placed on the Altar, after Consecration, are not only a Sacrament, but also the true Body of our Lord Jesus Christ, and is sensibly, not only in the Sign and Sacrament, but in truth, handled and broken by the Priests Hands, and ground by the Teeth of the Faithful: Swearing thus by the Holy and Co-essential Trinity, and by the most Holy Gospels of Christ. And as for those that oppose this Faith, I judge them, with their Opinions and Followers, worthy of an eternal Anathema, &c.

eam fidem tenere, quam Dominus & Venerabilis Papa Nicholas & hæc S. Synodus auctoritate Evangelica & Apostolica tenendam tradidit, mihi-que firmavit: scilicet, Panem & vinum quæ in altari ponuntur post consecrationem, non solum Sacramentum, sed etiam verum corpus D. N. J. Christi esse, & sensualiter non solum Sacramento, sed in veritate manibus Sacerdotum tractari, frangi & fidelium dentibus at-

teri, jurans per S. & homoussion Trinitatem, & per hæc sacrosancta Christi Evangelia. Eos vero qui contra hanc fidem venerint cum dogmatibus & sectatoribus suis æterno anathemate dignos esse pronuncio, &c.

This we may look upon as the Belief of that Church then, and this to be the manner of eating the Body of Christ: since, as Bellarmine well observes^(o), None are compelled to abjure and anathematize dubious Opinions, but only such as are condemned by the Church as known Heresies.

(o) De Sac. Euchar. l. 3. c. 21. Nec coguntur ulli abjurare & anathematizare sententias dubias, sed eas tantum quæ damnantur ab Ecclesia, tanquam hæreses exploratz.

But however Infallible this Pope and that General Council were, this way of eating Christ's Body, by tearing it with the Teeth, was quickly opposed, (as a late Learned Preface to the Determination of Job. Parisiensis shews at large.)

Peter Lombard could not digest it^(p). For tho' the Pope and Council defined, That both the handling, and also the breaking and tearing with the Teeth of Christ's Body, were not only in the Sign and Sacrament, but in Truth performed; he makes a distinction, and in-express words (cited in the Margin) says, That Christ's Body is handled indeed, not only in Sacrament, but in Truth; but that it is broken and torn with the Teeth truly indeed, but yet only in Sacrament. That is, in the visible Species, as he before explains that Phrase. Directly contrary to Berengarius's Recantation.

(p) Sentent. lib. 4. dist. 12. Fractio & partes quæ ibi videntur fieri, in Sacramento fiunt, i. e. in visibili specie. Ideoque illa Berengarii verba ita distinguenda sunt, ut sensu aliter, non modo in Sacramento, sed in veritate dicatur corpus Christi tractari manibus Sacerdotum: Frangi verò & atteri dentibus, verè quidem sed in Sacramento tantum.

(q) *Gloss. apud Gratian. de Consecr. Dist. 2. c. Ego Berengarius. Nisi sanè intelligas verba Berengarii in maiorem incidet Hæresin quam ipse habuit; & ideo omnia referas ad species ipsas; nam de Christi corpore partes non facimus.*

The words also of *Job. Semeca*, the Author of the Gloss upon the Canon-Law (q), are very bold against it. *Unless you understand the words of Berengarius in a sound sense, (and there can be no other, the words are so plain, but what must contradict it) you will fall into a greater Heresie than he was guilty of; and therefore you must refer all to the Species, (that's directly contrary to the Pope and Council) for we do not make Parts of Christ's Body.*

In fine, all the great Writers, especially the *Jesuits*, have forsaken this Definition, as not to be maintained, and this Eating in the most proper sense is wholly discarded; and we are told (r) by *Bellarmine*, That grinding with the Teeth is not necessarily required to Eating; but it suffices that it be taken in, and transmitted from the Mouth into the Stomach by humane and natural Instruments, viz. the Tongue and Palate.

This way, in plainer terms, is swallowing the Body of Christ without chewing. And indeed without this Descent of it into the Body, there could no Account be given of that Prayer in the *Roman Missal* (s): *Lord, let thy Body which I have taken, and thy Blood which I have drunk, cleave unto my Entrails.*

(s) *Corpus tuum, Domine, quod sumpsi, & sanguis quem potavi, adhæreat visceribus meis.*

(t) *In 3. part. quest. 76. art. 6. ad 3. Corpus Christi remanet in hoc Sacramento, quousque species sacramentales manent. Quibus cessantibus desinit esse corpus Christi sub eis.*

They have also determined how long this Sacred Body makes its stay there. *Aquinas* (whom they all now follow) says (t), *The Body of Christ remains in this Sacrament, so long as the Sacramental Species remain: When they cease to be, the Body of Christ ceases to be under them.*

(u) *In 4. dist. 12. qu. 1. art. 3. Est indubie tenendum quod corpus (sc. Christi) descendit in stomachum. — Cùm digestio fiat in stomacho illic desinunt esse species, atque adeo corpus, quare non descendit in ventrem.*

Thus also *Domini Soto* (u). *We ought undoubtedly to hold, That Christ's Body descends into the Stomach. — Since Digestion is made in the Stomach, there the Species cease to be, and so also Christ's Body, and therefore will not descend into the Draught.*

But now comes a scurvy Case, that will force out the whole Truth. Suppose, by reason of any Disease, the *Species* should descend further than the Stomach; as in a Flux, when there is no Digestion of the *Species*; nor time to do it in the Stomach, but they are presently carried downward whole, or else brought up immediately, as in case of sudden Vomiting. This also is resolved by the same Principles. So the last-named *Author* (x). If

by reason of any Disease the Species should descend, (into the Draught, he means) the Body also it self would descend and be sent forth. For Shame ought not to be a Reason for denying the Truth.

To which S. Antoninus (y) agrees, (citing Paludanus in the case.) *Therefore the Body and Blood of Christ remains so long in the Belly and Stomach, or Vomit, or any where else, as the Species remain, just as the converted Substance (viz. Bread and Wine) would have remained. And if the Species are vomited up whole, or go forth (downwards) there is truly the Body of Christ.*

And he tells us of S. Hugo Cluniac. how he commended one Goderanus, who (by a strange fervor) swallowed down the Particles of an Host, which a Leper had vomited up with vile Spittle, saying, That S. Laurence his Gridiron was more tolerable.

If these Consequences seem horrid and detestable to the Reader, the Doctrine, from which they necessarily flow, ought to be look'd upon much more so.

But now, to return to the Fathers, and their Sense of *Eating the Body of Christ.*

It is evident to any that will impartially consult their Writings, that they were perfect Strangers to all these Cases that are thus currently resolved in the *Roman Church.*

That Christ's Natural Body should enter into ours, is too gross and carnal a Thought, to be attributed to them; and fits only the Imaginations of a Carnal Church, and of those Capernaïtes, who in the Sixth of S. John ask, *How can this Man give us his Flesh to eat?*

Christ tells them, That the Words he spoke to them were *Spirit and Life.* And so the Fathers always understood the

(x) *Soto ibid.* Sed si ob aliquem morbum species descenderent, consequenter & ipsum corpus descenderet & emitteretur. Pudor enim non debet esse in causa negandi veritatem.

(y) *Part. 3. tit. 13. cap. 6. sect. 3.* Igitur corpus Christi & sanguis tamdiu manet in ventre & stomacho vel vomitu & quocunque alibi, quamdiu species manent, sicut substantia conversa mansisset. Et si species incorruptæ evomantur, vel egrediuntur, est ibi vere corpus Christi.

A full View of the Doctrines and Practices

eating of Christ's Body and drinking his Blood, not in a literal and proper, but in a figurative and spiritual Sense; as I shall now prove from their Writings. Wherein it may not be amiss to take notice, first, What their Sense is about understanding things carnally and spiritually.

(2) *Hom. 46. in Joan. Ti Né*
ἐστὶ τὸ σαρκικῶς νοῦσαι; — Τὰ
ἀπλῶς εἰς τὰ πνευματικά ἐ-
στὶν, καὶ μὴ πλὴν φασὶ δέχεσθαι.
— Χρὶς ὃ πᾶσα μυστήρια τοῖς
ἑσθον ὁφθαλμοῖς καὶ οὐκ ὁρᾷ.
τὸ το γὰρ ἐστὶ πνευματικῶς.

(a) *De Doctr. Christ. l. 3. c. 5.*
 Cū figuratè dictum sic accipitur, tanquam propriè dictum sit, carnaliter sapitur.

(b) *Serm. 44. de diversis.*
 Omnis figurata & allegorica lectio vel locutio, aliud videtur sonare carnaliter, aliud insinuate spiritualiter.

(c) *De Doctr. Christ. l. 3. c. 16.*
 Si præceptiva est locutio, aut flagitium aut facinus vetans, aut beneficentiam jubens, non est figurata. Si autem flagitium aut facinus videtur jubere, aut utilitatem aut beneficentiam vetare, figurata est. Nisi manducaveritis carnem filii hominis, &c. facinus vel flagitium videtur jubere: Figura ergo est, præcipienti passioni Domini esse communicandum, & suaviter atque utiliter in memoria commendandum, quod caro ejus pro nobis crucifixa & vulnerata est.

in the Passion of our Lord, and sweetly and profitably to treasure up in our Memory, that his Flesh was crucified and wounded for us.

(d) *Hom. 7. in Levitic. Non solum in Veteri Testamento occidens Litera deprehenditur, est & in N. Testamento Litera quæ occidit eum qui non spi-*

S. Chrysostome (2) asking this Question, *What is it to think (or understand) carnally?* He answers, *Simply to look upon the things proposed, and to think of no more.* — But we ought to view all Mysteries with our inward Eyes: for this is spiritually to view them.

S. Austin (a) gives the same account. *We have a carnal Taste, when we take that which is figuratively spoken, as if it were properly spoken.*

And elsewhere (b). *Every figurative and allegorical Reading or Speech, seems to sound one thing carnally, and to insinuate another thing spiritually.*

S. Austin (c) further gives a Rule when to understand a thing literally, and when to understand it figuratively and spiritually. *If the Speech be by way of command, either forbidding a Crime or beinons Wickedness, or bidding a beneficial or good thing to be done, it is not figurative: But if it seems to command a Crime or beinons Wickedness, or forbid an useful and beneficial thing, it is figurative.* And then he gives the Example of his Rule, in those words of Christ, *Except ye eat the Flesh and drink the Blood of the Son of Man, ye have no Life in you.* Now this, says he, *seems to command a Crime or horrid thing; therefore it is a Figure, commanding us to commu-*

Origen said the very same before him (d), and gives the same Instance. *Not only in the Old Testament is found the killing Letter; there is also in the New Testament a Letter that kills him who do's not spiritually consider what is said.* For if

if thou follow this according to the Letter which was said, Unless ye eat my Flesh and drink my Blood, this Letter kills.

carneam meam, & biberitis sanguinem meum, occidit hæc litera.

And in another place (e). *We are not to eat the Flesh of the Lamb, as the Slaves of the Letter do, &c.* To which he opposes those who receive the Spirituals of the Word.

Such as those whom S. Austin mentions (f), who pleased God and died not (i. e. eternally). *Because they understood the visible Food (Manna) spiritually, they hungered spiritually, they tasted spiritually, that they might spiritually be satisfied.*

Or, as he expresses it a little after (g), *He that eats inwardly, not outwardly; that eats in his Heart, not he that presseth it with his Teeth.* And therefore elsewhere * exhorts them, *Do not prepare your Jaws, but your Heart.*

This is what Clemens Alexandr. (b) requires, when he says, *That Christ, when he broke the Bread, set it before them, that we may eat it rationally, i. e. spiritually.*

So S. Austin again (i). *The Body and Blood of Christ will then be Life to every one, if what is visibly taken in the Sacrament, be in truth spiritually eaten and spiritually drunk.* Where he makes this to be eating in Truth, and the other but Sacramental.

So Macarius (k) having called the Bread and Wine the Antitype of Christ's Flesh and Blood, he adds, *They which are Partakers of the visible Bread, do spiritually eat the Flesh of the Lord.* He should rather have said orally, according to the Doctrine of our Adversaries.

S. Athanasius (l) expounding those words, *What if ye see the Son of Man ascending where he was before? It is the Spirit that quickeneth, the Flesh profiteth nothing, &c.* adds, *He affirmed both of himself, the Flesh and Spirit, and made a difference*

ritualiter quæ dicuntur adverterit. Si enim secundum litteram sequaris hoc ipsum quod dictum est, Nisi manducaveritis

(e) In Joan. Tom. 10. Οὐχ ἡμῶν ἢ βρωσίον ἢ σῶμα τῷ αἵματι ὡσπερ ποιοῦν οἱ ἡλῆες δόλου, &c.

—Τὰ πνευματικά λόγῳ μετὰ λαμβάνοντες.

(f) In Joan. traët. 26. Quia visibilem cibum spiritaliter intellexerunt, spiritaliter esurierunt, spiritaliter gustaverunt, ut spiritaliter satiarentur.

(g) Ibid. Qui manducat intus non foris, qui manducat in corde, non qui premit dente.

* Serm. 33. de Verb. Dom. Nolite parare fauces, sed cor.

(b) Strom l. 1. Κλέσας τὸν ἄλφον περιέθηκεν ἵνα δὴ γάρῳ μὲν λογικῶς.

(i) De Verb. Apost. Serm. 2. Tunc vita unicuique erit corpus & sanguis Christi, si quod in sacramento visibiliter sumitur, in ipsa veritate spiritaliter manducetur, spiritaliter bibatur.

(k) Homil. 27.

—Καὶ οἱ μετὰ λαμβάνοντες ἐν τῷ φαινομένῳ ἄρτῳ, πνευματικῶς ἢ σῶμα τῷ κυρίῳ ἐδίδου.

(l) Traët. in illud Evang. Quicumque dixerit verbum contra filium hominis.

—Ἴνα μὴ μόνον τὸ φαινόμενον, ἀλλὰ καὶ τὸ ἀόρατον αὐτοῦ πιστεύῃς.

vence betwixt the Spirit and the Flesh, that not only believing that of him which was visible, but what was invisible, they might learn, that those things which he spake were not carnal, but spiritual.

Πόρως ὃ ἡρεχ τὸ σῶμα
περὶ βρώτην, ἵνα καὶ τὸ κόσμος
πείσῃ τὴν σοφίαν αὐτοῦ;

ἵνα καὶ σωματικῆς ἐννοίας
αὐτοῦ ἀρεσκῇ.

For to how many could his Body have sufficed for Meat, that it should be made the Food of the whole World? But therefore he mentions the Son of Man's Ascension into Heaven, that he might draw them from this corporal Conceit, and hereafter might learn, that the Flesh he spake of was celestial Meat from above, and spiritual Nourishment to be given by him, &c.

(m) De Resurr. c. 27. Quia & sermo caro erat factus, proinde in causam vitæ appetendus, & devorandus auditu, & ruminandus intellectu, & fide digerendus.

(n) Lib. 3. Eccl. Theol. c. 12. Μὴ ὃς τὸ σῶμα, καθ' ὡς περικείμεται, νομισθῇ με λέγειν, ὡς θεὸς αὐτῷ ἐδίδεν, μὴδὲ τὸ αἰσθητὸν καὶ σωματικὸν αἶμα πίνασθαι, ἵνα λαμβανέῃ με περιπαθεῖν.

Ὡς αὐτὸς ἔειπεν ῥήματα καὶ τὸν λόγον αὐτοῦ τὸ σῶμα καὶ τὸ αἶμα.

It will suffice all the World, if we follow Tertullian's (m) Advice. Since the Word was made Flesh, he is to be long'd for that we may live, to be devoured by Hearing; to be chewed by Understanding, and digested by Faith.

It is an excellent Comment on this, which Eusebius gives us (n) upon those words of John 6. The Flesh profits nothing, &c. Do not imagine that I speak of that Flesh I am encompassed withal, as if you must eat that; nor think that I command you to drink sensible and corporeal Blood: But know, that the very Words that I have spoken to you are Spirit and Life. So that these very Words and Speeches of his, are his Flesh and Blood; whereof whose is always Partaker, being nourished as it were with heavenly Bread, shall be a Partaker of heavenly Life. — Let not the hasty hearing of those things by me, of Flesh and Blood, trouble you; for things sensibly heard profit nothing, but it is the Spirit that quickeneth them that can spiritually hear them.

Ταῦτα ὃς ἐδὲν ἀφελῶν αἰσθητῶς ἀκρόατα, τὸ ὅτι πνευματικῶς ἐδίδεν τὸν λόγον αὐτοῦ τὸ σῶμα καὶ τὸ αἶμα.

(o) In Psal. 23. Ἐστὶν ὡς τὸ πνεῦμα ὅμοιον τῷ ἐνδοῦ ἀνθρώπου, ὃς ὡς ὁ λόγος τὸ πνεῦμα καὶ τὸ σῶμα καὶ τὸ αἶμα.

(p) Lib. 12. Defens. 3. cap. 1.

S. Basil (o) says the same. There is an intellectual Mouth of the inward Man, whereby he is nourished who receives the Word of Life, which is the Bread that descended from Heaven.

Facundus Hermian. (p) takes this of eating Christ's Flesh to be a Mystery, and that S. Peter when he answered, Lord, whither should we go? thou hast the Words of Eternal Life, did not then

then understand it. For, says he, if he had understood the Mystery, he should rather have said, Lord, there is no reason we should go away, since we believe we shall be saved by Faith in thy Body and Blood. He means his Death and Passion, which is his Sense of eating Christ's Body and Blood.

Theodorus Heracleot. (q) refers this eating Christ's Flesh to the sincere embracing the Economy of his Incarnation. These, says he, upon the reasoning of their Minds, by assenting to it, as it were tasting the Doctrine, do rationally (or spiritually) eat his Flesh, and by Faith partake of his Blood.

S. Chrysostom (r) upon those words, It is the Spirit that quickeneth, the Flesh profiteth nothing, reckons up some of those carnal Doubts that profit nothing; as, It is a carnal thing, says he, to doubt how Christ descended from Heaven, and to imagine him to be the Son of Joseph, and how he can give us his Flesh to eat. All these are carnal, which ought to be mystically and spiritually understood.

Cyril of Jerusalem (s) says, That the Jews, for want of understanding spiritually Christ's words, imagined that Christ exhorted them to devour his Flesh; which is hard to be distinguished from the Roman Churches Oral Manducation.

This carnal Fancy might well make them shrink, and cry out, This is a hard Saying, who can bear it? For, as S. Austin (t) well observes, It seems more horrible to eat Human Flesh, than to kill it; and to drink Mans Blood, than to shed it.

Origen's (u) words (for I see no good reason to question they are his) are enough to convince effectually all such carnal Jews and Christians. There is a Meat and Drink for this material and outward Man, as we call him, agreeable to his Nature, viz. this corporeal and earthly Food. There is likewise a proper Food for the

Quod si mysterium intellexisset, hoc potius diceret, Domine, cur abeamus non est, cum credamus nos corporis & sanguinis tui fide salvandos.

(q) Catena in Joan. 6. 54. 55.

— Τῷ δὲ Ἰουδῆς ἀποκριθεὶς εἶπε· ἀπο-
γαστρίδος τὸ σῶμα αὐτοῦ, ἀ-
γαστρίδος δὲ πίνομαι τὸ αἷμα αὐτοῦ.
ἀποκριθεὶς δὲ εἶπε· καὶ μὴ ἀπο-
γαστρίδος τὸ σῶμα αὐτοῦ.

(r) Hom. 46. in Joan. Σα-
κχαριε· ὅτι τὸ ἀποστρέφειν πρὸς
τὸν οὐρανὸν καὶ ἀναβλέπειν, καὶ τὸ
νομίζειν ὅτι υἱὸς ὄντων ἰσότης, καὶ
τὸ πῶς δῶκε· ἡμῖν δὲ σάρκα
δύναμις καὶ ἐν ταῖς παύσαις
σάρκα, καὶ ὅτι ἐν μυστικῇ νο-
εῖν καὶ ἀπομακρύνειν, &c.

(s) Catech. Mystag. 4.

Νομίζομεν ὅτι δὲ σαρκοφάγον
αὐτοῦ προσέειπεν.

(t) Contr. advers. Leg. 1. 2.
c. 9. Horribilius videatur hu-
manam carnem manducare
quam perimere, & humanum
sanguinem potare quam fan-
dere.

(u) Prolog. in Cantica
Est materialis hujus hominis,
qui & exterior appellatur, cibis
potisque naturæ suæ cognatus,
corporeus iste, sc. & terrenus.
Similiter autem & spiritualis

hominis ipsius, qui & interior dicitur, est proprius cibus, ut *panis ille vivus qui de celo descendit, &c.* — Rerum vero proprietates unicuique discreta servatur, & corruptibili corruptibilia præbentur, incorruptibili verò incorruptibilia proponuntur.

(x) *Hóm. 1. in Cantic. 'Αναλογία τῆς ἐστὶ τοῖς ψυχικοῖς καὶ ἡμεῖς καὶ ἐνεργήματα πρὸς τὰ τοῦ σώματος αἰσθητικά, &c.*

— *Ὁ δὲ διὸς τε καὶ γὰρ τῇ γὰρ καὶ κείνῃ. νου καὶ ὁρῶν ἐκείνων, νοῦν παρὰ τὸ καὶ ἂν πλανήσῃ τῶν καὶ ψυχῆς ἐστὶ διωκόμενος.*

(y) *Homil. 26. in Matth. — Εὐαγγέλιον ἡμῶν εἰς ἐστὶν καὶ εὐαγγέλιον ἀνθρωπίνου.*

(z) *Comment. in Exod. Cælestis seu divinus Agnus animarum solet esse cibus.*

(a) *Tract. 1. in Epist. Joan. — Ipsum jam in celo sedentem manu contrectare non possumus, sed fide contingere.*

(b) *Tract. 26. in Evang. Joan. Non ad Christum ambulando currimus, sed credendo: nec motu corporis, sed voluntate cordis accedimus.*

— Sic se tangi voluit, sic tangitur ab eis à quibus benè tangitur, ascendens ad patrem, manens cum patre, æqualis patri.

(c) *Idem Tract. 27. in Joan. Quid est hoc? Hinc solvit illud quod non noverant. — Illi enim putabant cum erogaturum corpus suum, ille autem dixit, se ascendurum in celum, utique integrum. Cùm videritis filium hominis ascendentem ubi erat prius, certè vel tunc videritis quia non eo modo quo putatis erogat corpus suum, cer-*

spiritual, or, as we call it, inward Man, as that living Bread that came down from Heaven, &c.

— But the Property of things is reserved to each distinct, and corruptible things are given to that which is corruptible, and incorruptible things are proposed to that which is incorruptible.

Greg. Nyssen (x) also well expresses it thus. There is an Analogy betwixt the Motions and Operations of the Soul and the Senses of the Body, &c.

— Wine and Milk are judged of by the Taste; but these being intellectual, the Power of the Soul that apprehends them must be altogether intellectual.

S. Chrysostom (y) said well, That Christ gave himself to us for a spiritual Feast and Banquet.

And Procopius Gazæus (z). The Celestial and Divine Lamb is wont to be the Food of Souls.

S. Austin (a) indeed tells us, We cannot handle him who now sits in Heaven; yet, says he, we may touch him by our Faith.

For, as he says elsewhere (b), We run to Christ; not by walking, but by believing; nor do we approach him by the Motion of our Bodies, but by the Will of our Hearts.

And afterwards. — Thus he would be touched; and thus he is touched by all that rightly touch him, ascending to the Father, remaining with the Father, equal to the Father.

And in the next Tractate (c) upon those words, What if ye see the Son of Man ascend, &c. What do's this mean? He hence resolves that which they did not know — For they imagined, that he would bestow his Body upon them; and he told them, that he would ascend into Heaven entire and whole. When you shall see the Son of Man ascending where he was before, then surely you will see, that he do's not bestow his Body after that

that manner you think he do's: Surely you will then at least understand, that his Grace is not consumed by bites (of the Teeth)

Gelasius (d) therefore said well: To believe on the Son of God, this is to see him, this is to hear him, this is to smell, this is to taste him, and this is to handle him.

tē vel tunc intelligetis, quia gratia ejus non consumitur moribus.

(d) Contr. Eutych. l. 4. Credere in filium Dei, hoc est videre, hoc est audire, hoc est odorari, hoc est gustare, hoc est contrahere eum.

These Testimonies, one would think, are sufficient to tell us the Sense of the Fathers in this Matter; yet, with the Reader's leave, I will add a few Considerations more, to put it out of all doubt.

I Consideration. It appears there is no necessity to understand eating and drinking Christ's Body in the Eucharist, of his natural Body received into ours; because the Fathers say, We eat and drink, and partake of Christ's Body and Blood in Baptism, which, by the confession of all, can be done only spiritually there.

Thus Cyril of Alexandria (e) says, The Gentiles could not have shaken off their Blindness, and contemplated the Divine and H. Light, that is, attained the Knowledge of the Holy and Consubstantial Trinity, unless by Holy-Baptism they had been made Partakers of his Holy Flesh, and washed away the blackness of their Sin, and shak'd off the Devil's Power.

(e) In Joh. 9. 6.

—Εἰ μὴ ἵκανον ἡμεῖς τὸ ἁγίον αὐτοῦ σαρξί, &c. διὰ τὸ ἁγίου διὰ τὸν βαπτισμὸν.

And elsewhere (f) speaking of the Eunuch: He by his Question, says he, shewed, that he was Partaker of the Spiritual Lamb; for he was presently thought worthy of Baptism.

(f) Glaphr. in Exod. lib. 2. Μιτοζος ἡδὲ τὸ νοσεῖσθαι διὰ τὸ ἁγίου ἀνδραγαθίᾳ, ἡδὲ τὸ εὐδοχεῖσθαι βαπτισμῷ.

Fulgentius (g). Unless ye eat the Flesh of the Son of Man, and drink his Blood, ye shall have no Life in you. Which whosoever can consider, not only according to the Mystery of Truth (viz. in the Sacraments) but according to the Truth of the Mystery, will see that this is done in the Laver of Holy Regeneration.

(g) De Bapt. Æthiop. in fine. Nisi manducaveritis carnem filii hominis, & biberitis ejus sanguinem, non habebitis vitam in vobis. Quod quisquis non solum secundum veritatis mysteria, sed secundum mysterii veritatem, considerare poterit, in ipso Lavacro S. Regenerationis hoc fieri providebit.

And again (h). Neither need any one in the least doubt, that every Believer is then made Partaker

(h) Ibid. Nec cuiquam esse aliquatenus ambigendum, tunc

unumquemque fidelium corporis sanguinique participem fieri, quando in baptismo membrum corporis Christi efficitur.

(i) In Esa. 3.

—Τὸ σῶμα χαίρειν, καὶ
τὸ αἷμα τὴν διαθήκην κοινὸν ἡ-
γιασμένων.

taker of Christ's Body and Blood, when he is made
in Baptism a Member of Christ's Body.

Therefore S. Basil (i) says, That the Lord takes away Christ from those who having put him on by Baptism, by sinning afterwards trample upon his Body, and count the Blood of the Covenant an unholty thing.

2 Consideration. *The Fathers, with reference to Eating and Drinking, distinguish Christ's True Body from his Sacramental one; which they could not do, if Christ's True and Natural Body and Blood were eat and drunk in a proper sense in the Sacrament.*

(k) In 1 Cor. c. 11. v. 29.

Ἰωανν. 3^ο ἡ παρουσία αὐτοῦ, ἔσ.
Τὸς μὴ διζαυθῶνς αὐτῷ μάλ-
λῳ κλέκεσεν, ἔτω καὶ τὰ μυ-
στήρια μείζοντα ἐφ' ὅδια κολά-
σας ἴσῃ τοῖς ἀναξίως μέ-
γιστοι.

S. Chrysoſtome (k) expounding thoſe words, He that eateth and drinketh unworthily, &c. ſays, As Chriſts Preſence, which brought thoſe great and unſpeakable Bleſſings to us, did condemn thoſe the more that did not receive it; ſo alſo the Myſteries make way for greater Punishments to thoſe that unworthily partake of them.

(1) *Contr. Faustum* 1.20.c.21.
Hujus sacrificii caro & sanguis,
&c. — in passione Christi per
ipsam veritatem reddebatur,
post ascensum Christi per Sa-
cramentum memoria celebratur.

S. Austin (1) (whose words I have given Chap. 10. *Post.* 2.) makes the Flesh and Blood of Christ to be exhibited in the Truth at his Passion, and in the Sacrament only the Memory of it to be celebrated.

(m) In Psal. 21:

—Intelligent in pane & vino
visibiliter sibi proposito aliud
invisibile, scilicet corpus & san-
guinem verum Domini, qui ve-
rus cibus & potus sunt, quo non
venter diffunditur, sed mens
saturatur.

Bede (m) upon those words, The Poor shall eat and be satisfied, says, By this Bread and Wine, which are visibly offered to them, they will understand another invisible thing, viz. the true Body and Blood of our Lord, which are really Meats and Drink, not such as fills the Belly, but which nourishes the Mind.

(n) In *E/dram lib. 2. cap. 8.*
Immolatio Paschæ gloriam in-
sinuet resurrectionis, cum om-
nes electi carne agni immacula-
ti, id est, Dei & Domini nostri,
non amplius in Sacramento
credentes, sed in re ipsa ac ve-
ritate videntes, reficiuntur.

And in another place (n) speaking of the Passover. *The Immolation of this Passover represents the Glory of our Resurrection, when all the Elect shall eat together the Flesh of the Immaculate Lamb, I mean of him who is our God and Lord, no more in Sacrament as Believers, but in the thing it self, and in Truth, as Spectators.*

Neither

Neither is that of *Isidore of Sevil* (o) to be passed over, who mentions this Prayer in the Liturgy of his Time; *That the Oblation which is offered to God, being sanctified by the Holy Spirit, may be conformed to the Body and Blood of Christ.* Which very Phrase shews a difference betwixt what we receive in the Eucharist, and the true Body and Blood of Christ: Else it would not be Conformity, but Identity, as *Monsieur Claude* has well observed.

(o) *De Officiis Eccles. l. 1 c. 15.*

—Ut oblatio quæ Domino offertur sanctificata per spiritum sanctum, corpori & sanguini Christi conformetur (not confirmetur, as the last Colen Edition absurdly has printed it, An. 1617.)

- 3 Consideration. They say, That the Fathers under the Old Testament did eat the same spiritual Meat with us; and give this as the Reason why it is spiritual Meat, Because it is not eaten corporally, but by Faith. Therefore both they and we must eat the same Meat only spiritually, not corporally.

S. Austin has said so much in this Argument, that I need go no further. And I might insist upon many Passages I have upon other occasions named before; as that in his Treatise upon *S. John's Gospel* (p), where explaining that of the same spiritual Drink the Fathers drank, he has such Expressions as these. See the Signs are varied, Faith remaining the same. There the Rock was Christ (in Sign); to us, that which is laid on the Altar is Christ; and they drank of the Water that flowed from the Rock, for a great Sacrament of the same Christ; what we drink, the Faithful know. If you regard the visible Species or Nature, it is another thing; if the spiritual or intelligible Signification, they drank the same spiritual Drink.

In another place (q). Their Meat and Drink was the same with ours in Mystery; not in Substance (or Species) the same, but in Signification. Because the same Christ who was figured to them in the Rock, is manifested to us in the Flesh.

To add but one place more, which fully comprehends the whole sense of the Argument (r): Where *S. Austin* explaining the same words, of our Fathers eating the same spiritual Meat, &c. he discourses thus.

(p) *Tract. 45. in Ev. Joann.*
Videte, fide manente, signa variata. Ibi petra Christus, nobis Christus quod in altari Dei ponitur. Et illi pro magno Sacramento ejusdem Christi biberunt aquam profluentem de petra, nos quid bibamus norunt fideles. Si speciem visibilem intendas aliud est; si intelligibilem significationem eundem potum spirituales biberunt.

(q) *Idem in Psal. 77.* Idem in mysterio cibus & potus illorum qui noster, sed significatione idem non specie. Quia idem ipse Christus illis in petra figuratus, nobis in carne manifestatus est.

(r) *De Utilit. Penitentiae.* cap. 1.

Apostolus dicit, Patres nostros, non patres infidelium, non patres impiorum manducantes & morientes; sed patres nostros, patres fidelium, spiritalem cibum manducasse, & ideo eundem. — Erant enim ibi quibus plus Christus in corde quam Manna in ore sapiebat. Quicunque in Manna Christum intellexerunt, eundem quem nos cibum spiritalem manducaverunt. — Sic etiam eundem potum, Petra enim erat Christus. Eundem ergo potum quem nos, sed spiritalem, id est, qui fide capiebatur, non qui corpore hauriebatur. — Eundem ergo cibum sed intelligentibus & credentibus; non intelligentibus autem, illud solum Manna, illa sola aqua, &c.

Christ be come, or be to come, it's all one (as he says a little after, *Venturus & venit diversa verba sunt sed idem Christus*) because Faith can apprehend what shall be, as well as what is. But if our Eating be Christ's natural Body swallowed down our Bodies, then their Meat and ours were not the same. For Christ could not be thus their Meat, because then he had not taken Flesh upon him; therefore those old Fathers could not take it down in the oral Sense.

4. Consideration. *The Body and Blood are to be eaten and drunk, and to be received, as they are represented and set before us in the Sacrament. But there the Body of Christ (according to the Fathers as well as the Scriptures) is set before us as broken and dead, and his Blood as poured out of his Veins. Therefore it can be eaten and drunk by us only figuratively and spiritually.*

If the Reader look back to Chap. 10. Posit. 4. he will find a great many Testimonies, especially out of S. Chrysostome, to prove that the Fathers considered Christ's Body in the Sacrament as slain and dead, and his Blood poured out of his Veins, and separated from his Body: And how S. Chrysostome, at the same time when he tells us that Christ has given us leave to be filled with his Holy Flesh (1), he has proposed and set himself before us as slain.

(1) Hom. 31. in Matth.
— Τὸν αἶμα τοῦ σώματος αὐτοῦ ἡμεῖς
πλησυνται ἵνα φάγωμεν αὐτόν — ἵνα
ἐν τῷ πατρὶ ὅτι καὶ τὸ εὐαγγέλιον.

This I shall now give a further account of, seeing the Fathers speak nothing more plainly and fully than this.

S. Austin

S. Austin (t) not only tells us in general, That we are fed from our Lord's Cross, because we eat his Body; but more expressly says (u), That Christ offered himself a Sacrifice for us to God the Father, on the Table of the Cross, giving to his Catholic Church a vital Banquet, viz. by satiating us with his Body, and inebriating us with his Blood. But all this, by looking upon him on the Table of the Cross, sacrificed and slain.

This made Gr. Nyssen (x) say, That the Body of the Victim (speaking of Christ) is not fit for eating, if it be alive.

And S. Cyprian (y). Neither should we be able to drink the Blood of Christ, unless it were first trodden and pressed. Alluding to Grapes in a Wine-press; and that Christ's Blood must be out of his Veins when we drink it, and so considered by us.

But none of the Ancients has given a fuller Account of this than Hefychius (z), who says, That Christ made his Flesh fit to be eaten after his Passion, which was not fit to be eaten before his Passion: For if he had not been crucified, we could by no means eat the Sacrifice of his Body. But now we eat Food, receiving the Memory of his Passion.

And again (a), he compares the Cross to a Gridiron, which when our Lord's Flesh is put upon it, makes it fit to be Food of Men: For unless it had been laid thus upon the Cross, we could in no wise mystically have received Christ's Body.

And because this Food, which is thus mystically to be eaten, could not be fit Food for us, unless Christ was crucified and slain; therefore in several places he speaks of Christ as slaying himself in the Eucharist (which cannot be properly) before he was slain upon the Cross. Says (b), Christ, by way of anticipation, slew (or sacrificed) himself in the Supper of the Apostles, which they know that perceive the Virtue of the Mysteries.

Again (c). Our Lord first supping upon the figurative Lamb with the Apostles, did afterwards offer his Sacrifice, and a second time, as a Lamb, slew himself.

S

And

(t) In Psal. 100. Nos de cruce Domini pascimur; quia corpus ipsius manducamus.

(u) Serm. 9. de 40. edit. à Sirmondo. — Qui se pro nobis in mensa crucis obtulit sacrificium Deo Patri, donans Ecclesie suae Catholicae vitale convivium, corpore suo nos videlicet satians, & inebrians sanguine.

(x) Orat. 1. in Resurr. Dom. Οὐ γὰρ λείπεται ἰσχυρὸς τροφὴ ἡ ζωὴ τοῦ ἁγίου ἐκ τοῦ ζῶντος.

(y) Lib. 2. Ep. 3. Nec nos sanguinem Christi possemus bibere, nisi prius calcatus fuisset & pressus.

(z) Com. in Lev. l. 1. — Carnem ejus, quæ ad comedendum inepta erat ante passionem — aptam cibo post passionem fecit. Si enim non fuisset crucifixus, sacrificium corporis ejus minime comederemus. Comedimus autem nunc cibum, sumentes ejus memoriam passionis.

(a) Ib. l. 2. Sartaginem, Domini crucem, — accipi oportet, quæ etiam superimpositam Dominicam carnem, cibilem hominibus reddidit. Nisi enim superimposita fuisset cruci, nos corpus Christi nequaquam mystice perciperissemus.

understood

Thus he

(b) Ib. l. 1. Præveniens, seipsum in cæna Apostolorum immolavit, quod sciunt qui mysteriorum virtutem percipiunt.

(c) Ib. l. 2. Prius figuratam ovem cum Apostolis cænans Dominus postea suum obtulit sacrificium, & secundo sicut ovem seipsum occidit.

And now after all these Testimonies and Considerations, which, put together, demonstratively conclude against any eating of Christ's Body, or drinking his Blood, but what is *spiritual and figurative*; I'll put an end to this Chapter with two remarkable Sayings of S. Austin.

(d) In Ps. 98.

The first is upon the 98 Psalm (d), where he confutes those who, when our Saviour spake of *eating his Flesh, and drinking his Blood*, were offended at this, as an hard Saying; and then expounding that which Christ added, *The words I speak are Spirit and Life*, he makes our Lord speak thus to them: *Understand spiritually what I have spoken. You are not to eat this Body which you see, nor to drink that Blood which they shall shed that will crucify me. I have commended a certain Sacrament to you, which if spiritually understood, will give Life to you; and if it be necessary this Sacrament should be visibly celebrated, yet it must be invisibly (i. e. spiritually) understood by you. No Protestant could chuse Words to express his Mind more fully by, in this Matter.*

Spiritualiter intelligite quod locutus sum. Non hoc corpus quod videris manducaturi estis & bibaturi illum sanguinem quem fusi sunt qui me crucifigent. Sacramentum aliquod vobis commendavi, spiritualiter intellectum vivificabit vos; & si necesse est illud visibiliter celebrari. oportet tamen invisibiliter intelligi.

His other Saying is against the *Manichees*, who fancied a *latent Christ* in the Fruits of Trees, and Ears of Corn, and professed to eat him that was *passible* with their Mouths. S. Austin thus sarcastically derides them (e): *You expect with open Mouth, who should bring in Christ into your Jaws, as the best Sepulcher for him.*

(e) Contr. Faustum l. 20. c. 11. Ore aperto expectatis quis inferat Christum, tanquam optimæ sepulcræ, faucibus vestris,

If S. Austin had been for *Oral Manducation* of Christ's Body in the Eucharist, he could not have had the confidence to have objected this, as a Reproach to the *Manichees*, which might so easily have been returned with shame upon himself.

I conclude therefore, that the *Trent Fathers*, when they called the *Sacramental* and *Oral Manducation*, *real eating*, to distinguish it from the *spiritual eating*; and made

(f) Conc. Trid. Sess. 13. Can. 8. Si quis dixerit Christum in Eucharistia exhibitum, spiritualiter tantum manducari, & non etiam sacramentaliter ac realiter, anathema sit.

that Canon (f), *If any shall say, That Christ exhibited in the Eucharist, is only spiritually eaten, and not also sacramentally and really, let him be Anathema*: that herein they were so far from designing to testify their *Consent* with the Fathers (who, as you have heard, generally say the contrary) that they seem rather to have had a *Conspiracy* against them.

CHAP. XIII.

The Thirteenth Difference.

The Fathers assert, That the Faithful only eat Christs Body, and drink his Blood in the Eucharist, not the wicked. Whereas they of the present Roman Church extend it to both.

THIS Assertion, being a necessary consequence of the foregoing one, will make my work the shorter for its proof.

What the Church of Rome holds in this matter, cannot be questioned. The *Trent Catechism* speaking of such a Person that makes no distinction betwixt the Sacrament and other common food, expresses it thus (g). —

Who impurely taking the Body of the Lord, which lies hid in the Eucharist — there it is hid, they mean, under the species, and the wicked take it.

Therefore Dom. Soto (who was one of the Council of Trent) says (h); *We must undoubtedly hold, that the Body of Christ descends into the stomach, tho' a wicked man takes it.*

So Aquinas (i). *Seeing the Body of Christ always remains in the Sacrament, till the Sacramental Species are corrupted, it follows, that even wicked men do eat the Body of Christ.*

Alensis (k) taking notice of the opinion of some that thought that as soon as the Body of Christ was touched by a Sinners lips, it withdrew it self, says, *This is an error, and manifestly against the Saints; and therefore it is held commonly, that in this there is no difference betwixt the just and unjust, for both of them receive the very Body of Christ in the Sacrament.*

And a little after. *It must be granted, that the wicked receive the thing which the Sacrament is a sign of, which is Christs true Body, born of the Virgin, &c.*

(g) *Catechis. ad Paroch. Part. 2. n. 27. — Qui impurè sumens corpus Domini, quod in Eucharistia occultè latet —*

(b) *In 4. dist. 12. qu. 1. art. 3. — Est indubiè tenendum quòd corpus (sc. Christi) descendit in Stomachum, etiamsi ab iniquo sumatur.*

(i) *Part. 3. quest. 80. art. 3. conclus. Cùm corpus Christi in Sacramento semper permanear, donec species Sacramentales corrumpantur, etiam injustos homines Christi corpus manducare consequitur.*

(k) *Part. 4. Qu. 11. memb. 2. art. 2. sec. 2.*

— *Illud sentire erroneum est & manifestè contra sanctos: & ideo communiter tenetur quod in hoc non est differèntia inter justum & injustum, quia uterq; ipsum verum corpus Christi sumit in Sacramento, &c.*

— *Unde concedendum, quod mali sumunt rem Sacramenti, quod est corpus Christi verum, quod natum est de Virgine, &c.*

This

This ought not to seem a strange Doctrine to be held by those, who say that brute Creatures may devour Christs Body. Which is the current opinion.

(l) *Loc. citat. ad Tertium.* Dicendum, quod etiam si mus vel canis hostiam consecratam manducet, substantia corporis Christi non desinit esse sub speciebus, quamdiu species illæ manent.

(m) *Ibid. sec. 1. loco citat.* Si canis vel porcus deglutiret hostiam consecratam integram, non video quare vel quomodo Corpus Domini non simul cum specie traheretur in ventrem canis vel porci.

(n) *See Pref. to the determ. of Jo. Paris. p. 32.* Si hostia consecrata à mure corrodat, seu à bruto sumitur, quod remanentibus speciebus, sub iis definit esse Corpus Christi, & redit substantia Panis.

So *Aquinas (l).* We must say, that altho' a Mouse or a Dog should eat a consecrated Host, yet the substance of Christs Body do's not cease to be under the species, so long as the species remain.

Alensis (m) is as positive and more plain. If a Dog or a Hog should swallow a whole consecrated Host, I see not why nor how the Body of our Lord would not, together with the Species, be conveyed into the Belly of that Dog or Hog.

It is also remarkable, that among three Articles which *P. Gregory XI. an. 1371.* prohibited to be taught (n) under pain of Excommunication (which was also repeated by *P. Clement VI.*) one of them was this. If a Consecrated Host should be gnawed by a Mouse, or taken by a Brute, that then the species remaining, the Body of Christ ceases to be under them, and the substance of the Bread returns.

This he would not let pass for good Divinity.

Nor can it at this Day, when this is one of the Cautions to be observed in the Celebrating of the Mass.

(o) *De Defect. Missæ, sec. 10. n. 5. ante Missal. Roman.* Si post consecrationem ceciderit musca, aut aliquid ejusmodi, & fiat nausea Sacerdoti, extrahat eam & lavet cum vino, finit Missa comburat, & combustio ac lotio hujusmodi in Sacrum projiciatur. Si autem non fuerit nausea, nec ullum periculum timeat, sumat cum sanguine.

(o) That if a Fly, or any such animal fall into the Chalice after Consecration, if the Priest nauseates it, then he must take it out and wash it with Wine, and burn it when Mass is ended, and the ashes and the wash be thrown into the H. Repository. But if he do not nauseate to swallow it, nor fears any danger, let him take it down with the Blood.

What is all this for, but to tell us, that they look upon it still to be Christs Blood, and that its better it should be in the Belly of a Priest than of a Brute?

(p) *Ibid. n. 14.* Si Sacerdos vomat Eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea fiat: tunc

So also they give us another Case. (p) If a Priest should vomit up the Eucharist, and the species appear entire, they must be taken down reverently, unless nauseated; but in that case the Consecrated Species

Species must be cautiously separated, and put in some H. Place, till they are corrupted, &c.

enim species consecratae caute separantur, & in aliquo loco sacro reponantur, donec corrumpantur, &c.

But I beg the Readers Pardon for presenting him with such nauseous stuff; God grant that they who thus unworthily represent their Saviour, may have grace to repent, that the thoughts of their hearts may be forgiven them.

As for the Fathers, if by their plain words we can understand their sense, they assert, that only the Faithful, and not the wicked, eat the Body of Christ, and drink his Blood in a proper sense

S. Jerome (q) calls the Flesh of Christ the food of Believers.

And Isidore of Sevil (r) that it is the meat of the Saints. And he adds (which makes it their food, and of none else) which if any one eat, he shall not die eternally. They therefore often call it the Bread of Life, and Life it self.

S. Ambrose (s). This is the Bread of Life: he that eateth Life cannot die; for how should he die whose Food is Life?

S. Austin says the same (t). When Christ is eaten, Life is eaten. — When he is eaten he refreshes.

Again in another place (u) distinguishing the Portion of Saints and Sinners, he makes the true Sons of the Church to partake both of the Dew of Heaven, and the fatness of the Earth. This fatness of the Earth he explains to be all visible Sacraments, for they pertain to the Earth. All these, he says, the good and bad in the Church have in common. For the bad have and partake of the Sacraments, and what the Faithful know made of Bread-Corn, and Wine.

If then the visible Sacrament, and that which has its original from Earth, be all that evil men partake of, to be sure they have nothing to do with Christ, the Heavenly Bread, or his Body, which (to use his Phrase) do's not pertain to Earth at all, but is a Divine Food.

Which none has more admirably and fully spoke to than

Origen.

(q) In Oseam c. 8. — Eujus caro cibus credentium est.

(r) In Genes. c. 31. — Caro ejus qui est esca Sanctorum. Quam si quis manducaverit, non morietur in aeternum.

(s) In Psal. 118. Serm. 18. Hic est panis vite: qui manducat vitam mori non potest; quomodo enim morietur, cui cibus vita est?

(t) Serm. de verb. Evangel. apud Bedam in 1 Cor. 10. Quando Christus manducatur, vita manducatur — quando manducatur reficit.

(u) Serm. 44. de Diversis. Filii Ecclesie habent à rore cœli & fertilitate terræ, &c.

— à fertilitate terræ omnia visibilia Sacramenta. Visibile enim Sacramentum ad terram pertinet. Hæc omnia communia habent in Ecclesia boni & mali. Nam & ipsi habent, & participant Sacramentis, & quod norunt fideles à tritico & vino.

(x) In Matth. c. 15. v. 15.
 p. 253. Ed. Huet. Καὶ ταῦτα
 μὴ περὶ τοῦ πικρῆς καὶ συμβολικῆς
 σώματος. Πολλὰ δ' αὖ καὶ περὶ
 αὐτοῦ λέγουσι τοῦ λόγου ὡς γένηται
 σὰρξ καὶ ἀληθινὴ βρώσις, ἣν πᾶς
 ὁ φάγων πάντως ζήσεται εἰς τὴν
 αἰῶνα, ὁ δὲ οὐκ ἀναδύναται φαγεῖν
 ἐσθίειν αὐτήν. Εἰ γὰρ οἷον τε ἦν
 ἐπὶ σαύλον μένοντα ἐσθίειν τὸν
 γέγονεν σάρκα, λόγον ὄντα καὶ αἰ-
 ὶον (ὡντα), καὶ αὖ ἐγγεγραμμένον
 ὅτι πᾶς ὁ φάγων τὸ ἄρτον τοῦτον
 ζήσεται εἰς τὴν αἰῶνα.

(y) Homil. 14.

— Ἄλλω τερῶν δίδουσι
 τοῖς δούλοις, καὶ ἄλλω τοῖς υἱοῖς
 τέκνοις — Ἐπειδὴ τὰ τέκνα
 κληρονομοῦσι τὸ πᾶν, καὶ μὴ
 αὐτοὶ ἐκείνοις —

— Ἰδοὺ ἀνάπαυσιν καὶ τερ-
 ῶν καὶ βρώσιν καὶ πόσιν, παρὰ τοῖς
 λόγοις ἀνθρώπων ἐκρίθη, καὶ
 δίδουσι ἐαυτὸν αὐτοῖς, &c.

(z) In c. 66. Esaiæ. Dum
 non sunt sancti corpore & spi-
 ritu, nec comedunt carnem Je-
 su, neq; bibunt sanguinem Je-
 su, de quo ipse loquitur; Qui
 comedit carnem meam & bibit
 sanguinem meum, habet vitam æ-
 ternam.

(a) Contra Donatist. post col-
 lat. c. 6. De ipso pane & de ip-
 sa Dominica manu, & Judas par-
 tem & Petrus accepit.

(b) Tract. 59. in Joan. E-
 vang. Illi manducabant Panem
 Dominum, ille Panem Domini con-
 tra Dominum, illi vitam, ille
 peccatum.

Origen (x). Who having said a great deal
 about Christs Typical and Symbolical Body (which
 S. Austin called before the visible Sacrament) he
 goes on thus. Many things also might be said
 concerning that word which was made Flesh, and
 the true Food, which whosoever eats shall surely live
 for ever, no wicked Man being capable of eating it.
 For if it were possible, that a wicked man, continu-
 ing such, should eat him that was made Flesh, seeing
 he is the Word, and the living Bread, it would not
 have been written, That whosoever eats this
 Bread shall live for ever.

This is that which Macarius (y) discourses of
 so largely and piously. Telling us, that as a
 great rich Man, having both Servants and Sons,
 gives one sort of meat to the Servants, and another
 to the Sons that he begot, who being Heirs to their
 Father, do eat with him. — So, says he, Christ
 the true Lord, himself created all, and nourishes the
 evil and unthankful; but the Children begotten by
 him, who are partakers of his grace, and in whom
 the Lord is formed; he feeds them with a peculiar
 refection, and Food, and Meat and Drink, above
 and besides other men, and gives himself to them
 that have Conversation with their Father, as the
 Lord says, He that eateth my Flesh, and drinketh
 my Blood, abides in me, and I in him, and shall
 not see death.

With whom S. Jerome (z) agrees, speaking
 of voluptuous men; Not being holy in Body and
 Spirit, they neither eat the Flesh of Jesus, nor drink
 his Blood; concerning which he says; He that eat-
 eth my Flesh, and drinketh my Blood, hath
 Eternal Life.

S. Austin also (a) says. Of that Bread, and
 from our Lords own Hand, both Judas and Peter
 took a part.

But then he (b) makes the distinction him-
 self, that Judas received only the Bread of the
 Lord, when the other Disciples receiv'd the
 Bread

Bread that was the Lord. Which is directly contrary to Transubstantiation; for according to that, even such a one as *Judas*, must eat the *Lord*, and no *Bread*, when this Father says, that he ate the *Bread* and no *Lord*.

Neither is *S. Austin* singular in this Phrase of the *Bread of the Lord*, to signify the real substance of that Element that is eaten in the Sacrament, and not the proper Body of Christ.

For so *S. Jerome* uses it (c). When he speaks of *Corn*, of which the *Bread of the Lord* is made.

(c) In *Jerem. c. 31.* Confluent ad bona Domini super frumento, de quo conficitur Panis Domini.

It is also very observable, that as the Council of Trent (as we heard before) makes eating Christ *Sacramentally* and *really* to be the same, and *spiritual eating* to be of another sort, not *real*, but one would think, rather *imaginary*. On the quite contrary, the Fathers distinguish the *sacramental eating* from the *real*, and make the *spiritual and real eating* to be the same; and they will grant that a bad Man may eat Christ *Sacramentally* (that is, in sign) but not *really*; for so none but the faithful can do it.

For thus *S. Austin* (d). *Then will this be, that is, the Body and Blood of Christ will be Life to every one, if that which is visibly taken in the Sacrament, be in the Truth it self spiritually eaten, and spiritually drank.*

Which in another place (e) he expresses by the *visible Sacrament*, and the *virtue of the Sacrament*.

Again most expressly (f). *Christ saying, He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him, shows what it is, not sacramentally, but really and in truth, to eat Christ's Body, and drink his Blood.*

And therefore in the same Chapter (g) speaking of wicked men, he says. *Neither can they be said to eat the Body of Christ, since they are not to be accounted Christ's Members.*

S. Austin again distinguishes the *Sacramentum rei* (the Sacrament of the thing) from the *res Sacramenti*, the thing of which it is a Sacrament.

(d) *Serm. 2. de verb. Apost.* Tunc autem hoc erit, id est, Vita unicuique; erit Corpus & sanguis Christi, si, quod in Sacramento visibiliter sumitur, in ipsa veritate spiritualiter manducetur, spiritualiter bibatur.

(e) *Tract. 26. in Joan.* Quod pertinet ad virtutem Sacramenti, non quod pertinet ad visibile Sacramentum.

(f) *De Civit. Dei. l. 21. c. 25.* Ipse dicens, qui manducat carnem meam & bibit sanguinem meum in me manet & ego in eo, ostendit quid sit, non Sacramento tenus, sed revera Corpus Christi manducare & sanguinem ejus bibere.

(g) *Ibid.* Neque enim isti dicendi sunt manducare Corpus Christi, quoniam nec in membris computandi sunt Christi.

(b). *The*

(b) *Tract. 26. in Joan. Hujus rei Sacramentum* --- in Dominica Mensa præparatur & de Dominica Mensa sumitur, quibusdam ad vitam; quibusdam ad exitium. Res vero ipsa cujus & Sacramentum est, omni homini ad vitam, nulli ad exitium quicunque ejus particeps fuerit.

(i) *Catena in Job. 6. 49.* Τὰς τρεῖς μᾶλα βῶν, ἀνάτερος ἔσται τῷ θανάτῳ.

(b) *The Sacrament of this thing* — is prepared on the *Lords Table*, and received from the *Lords Table*, to *come to Life*, and to others to destruction. But the thing is self of which it is a Sacrament, is for Life to every one that partakes of it, and to none for destruction.

For as S. Chrysostom (i) phrases it, *He that receives this Bread, will be above dying?*

I will conclude this Chapter with two remarkable places of St. *Aufstin*.

(k) *Lib. Sentent. ex August. sententia (mih) 341. vel 339.* Escam vitæ accipit & æternitatis poculum bibit, qui in Christo manet & cujus Christus habitator est. Nam qui discordat à Christo, nec carnem ejus manducat, nec sanguinem bibit; etiamsi tantæ rei Sacramentum ad judicium suæ præsumptionis quotidie indifferenter accipiat.

(l) *Tract. 27. in Joan. in initio.* Expouit (Christus) modum attributionis hujus & doni sui, quomodo daret carnem suam manducare, dicens, *Qui manducat carnem meam, & bibit sanguinem meum, in me manet & ego in illo.* Signum quia manducat & bibit, hoc est, si manet & manetur, si hæret ut non deseratur.

(m) *Ibid. propè finem.* Hoc ergo totum ad hoc nobis valeat, dilectissimi, ut carnem Christi & sanguinem Christi non edamus tantum in Sacramento, quod & multi mali; sed usque ad Spiritus participationem manducemus & bibamus, ut in Domini corpore tanquam membra maneamus, ut ejus spiritu vegetemur, &c.

The first is cited by Prosper (k) who has gathered S. *Aufstin's* Sentences. He receives the food of life, and drinks the Cup of Eternity, who abides in Christ, and in whom Christ inhabits. For he that disagrees with Christ, neither eats his Flesh nor drinks his Blood; altho' he takes indifferently every day the Sacrament of so great a thing to the Condemnation of his presumption.

The other place is, upon the sixth Chapter of S. *John* (l). Christ, says he, expounded the manner of his assignment and gift, how he gave his Flesh to eat, saying, He that eateth my Flesh and drinketh my Blood, dwelleth in me and I in him. The sign that he eateth and drinketh is this, if he abides in Christ and Christ in him, if he dwells in him and is inhabited by him, if he cleaves to him so as not to be forsaken by him.

And he concludes with this Exhortation (m). Let all that has been said, Beloved, prevail thus far with us, that we may not eat Christ's Flesh and Blood in Sacrament (or sign) only, but may eat and drink as far as to the participation of the Spirit, that we may remain as Members in our *Lords* Body, that we may be enlivened by his spirit, &c.

C H A P. XIV.

The Fourteenth Difference.

Several Usages and Practices of the Fathers relating to the Eucharist, declare, That they did not believe Transubstantiation, or the Presence of Christ's Natural Body there; whose contrary practices or forbearance of them, in the Roman Church, are the Consequences of that belief. - As also some things the present Roman Church practises, because they believe Transubstantiation, and the Corporal Presence, and dare not neglect to practise, so believing; which yet the Ancient Church did forbear the practice of, not knowing any obligation thereto; which plainly argues their different Sentiments about the Eucharist in those Points.

IT is possible this Argument may have as good an effect to open Mens Eyes, as any I have urged before, tho', I think, I have urged very cogent ones. For tho' some Men have a Faculty eternally to wrangle about the Words and Sayings of others, and to shift off an Argument of that kind, yet they cannot so easily get rid of an Objection from Matter of Fact, and a plain Practice. I shall therefore try, by several Instances of Usages and Forbearances, in the cases above-named, whether we may not see as clearly as if we had a Window into their Breasts, that the Ancient Church, and the present Church of Rome, were of different Minds and Opinions in this Matter.

1. Instance.

It was a part of the Discipline of the Ancient Church, to exclude the uninitiated, (Catechumens) the Energumens, (acted by evil Spirits) and Penitents, from being present at the Mysteries, and to enjoin all that were present to communicate.

It is so known a Case, that the Deacons in the Churches cried aloud to bid such depart, as I before named, when they went to the Prayers of the Mass, (which was so called from this dismissal of Catechumens, Penitents, &c.) that I

T

shall

shall not stay to prove it. (See the Constitutions attributed to *Clemens*, 1.8. cap. 6, 7, 9, 12. and *S. Chrysostom*, Hom. 3. in Ep. ad Ephes.)

By the same Laws of the Church, those that remained, after the exclusion of the rest, were all to communicate; whom the Author of the *Ecclesiastical Hierarchy*, under the name of *Dionysius the Areopagite* (n) calls, *Persons worthy to behold the Divine Mysteries, and to communicate.*

(n) Hierarch. Eccles. c. 3.
 ἄνθρωποι δ' αἱ τ' ἱερὰς θείων ἐ-
 νοςίας καὶ κοινονίας ἀξιοί.

For this (because it is not so universally acknowledged as the former) I shall refer the Reader to the *Second Canon* of the *Council of Antioch* (o), which says, That *they which enter into the Church of God, and hear the Holy Scriptures, and do not communicate in Prayers with the People, or turn away from receiving the Eucharist through any disorderliness, are to be cast out of the Church, till they confess their Sin and repent, &c.*

(o) Can. 2. Concil. Antioch.
 — καὶ ἀποστερουμένους τῶν
 μετέλινθιν τ' ἐν αἵσεσι καὶ
 πρὸς ἀταξίαν τῶν σάκχα-
 ρων γινώσκουσιν τὴν ἐκκλησίαν, &c.

(p) Canon. Apostol. 9. Πάν-
 τας τὺς εἰσποῦσας πρὸς τὴν
 ἡμετέραν ἀκρόασις μὴ ὄντα
 μένοντες καὶ τῇ προσευχῇ καὶ τῇ
 ἀγίᾳ μετέλινθιν ὡς ἀταξίαν
 ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀ-
 φερεῖσθαι χρὴ.

(q) Chrysost. Hom. 3. in Ep.
 ad Ephes. Ἐκτὴν θυσίαν κα-
 θήμενῃ ἐκτὴν παρεστῶσιν πρὸ
 θυσιαστηρίου.

— ὅσοι δὲ μετανοοῦσι ἀπέλθου-
 τε πάντες.

— τῶν συνυμνούντων μετέχουσιν
 καὶ ὁ φροντιστής—

— ὃ δ' εἶπεν, διὰ τὴν κατελέ-
 θης; ἀλλὰ, πὴ εἰσπλάγεις;

— πᾶς ὁ μὴ μετέχων μυστη-
 ρίων, ἀναγορεύων καὶ ἰταμῶς
 ἐσθκός.

Which is the same in sense with that *Canon* (p) which is very ancient, (tho' not *Apostolical*, as it pretends) That *all the Faithful that enter, and hear the Scriptures, and do not continue at Prayer, and also at the Holy Communion, are to be separated, as those that bring disorder into the Church.*

S. Chrysostom discharges a great deal of his Zeal as well as *Eloquence*, against those Persons that were present at the Eucharist, and did not communicate (q). In vain, he tells them, do's the Priest stand at the Altar when none participates; in vain is the daily Sacrifice. — He minds them, that the Cryer had said indeed, That *those that were in penitence* (or penance) *should depart* — but thou, says he, art not of that number, but of those that may participate (i.e. not being hindered by any Church-Censures as Penitents were) and regardest it not. He says, That the King at the Marriage-Supper, did not ask, *Why didst thou sit down? but why didst thou enter?* And adds, That *whosoever* (being present) *does not receive the Mysteries, stands there too boldly and impudently.*

dently. The rest is well worthy the reading in that Family.

Gregory the Great also tells us, (r) it was the custom in his Time, for a Deacon to cry aloud, *If any do not Communicate, let him depart.* There must be no Spectators, that is, unless they were Communicants. For as Justin Martyr (s) acquaints us, it was the usage of his Time, That the Deacons reach to every one present of the consecrated Bread, and Wine, and Water, that they may communicate.

(r) Dialog. l. 2. cap. 23.
Siquis non communicat, det locum.

(s) Apolog. 2. Οἱ δὲ δακ-
νοι διδόναι ἑκάστῳ ἐξ ἡ
ἐκείνων μετὰ λαβεῖν ἀπὸ τοῦ
εὐχαριστήριου ὁ ἀγίας, καὶ οἷον,
καὶ ὕδατος.

If we now look upon the practice of the Roman Church, we shall find all quite contrary. There they may have as many Spectators as please to come, when there is but one alone that receives the Eucharist, I mean the Priest. Any one that knew nothing of the Matter, would conclude, when he saw their Masses, that they came thither about another Business ordinarily, than to eat and drink in remembrance of their Saviour; which was the only use that the Ancients understood of it. They considered it as a Sacrament, by Institution designed to represent Christ's Passion and Crucifixion; these consider the presence of his Glorified Body and his Divinity there, and are taken up with adoration more than any thing else. That they will not abate, every day you are present, when the Host is shown for that end: But as for the other, the receiving of the Eucharist, they are satisfied if it be done but once a Year. The Ancients look'd upon it as an Invitation to a Table, where the Sacrament was to be their Meal; but here you are called to look upon the King present, and sitting in state; and chiefly to take care that, upon the Sign given, all may fall down together and worship him.

S. Chrysostom (r) calls it, a contumely against him that invites one to Feast, to be present and not to partake of it; and asks, *Whether it had not been better for such a one to have been absent?*

(r) Loc. citat. 'Οὐ βέλ-
τιον ἢ τοῦτον μὴ εἶναι παρ-
εσθῆναι;

But the Council of Trent was of another mind, and their Opinion is (u), That those Masses in which the Priest communicates sacramentally alone, are not to be condemned as private and unlawful, but to be approved and commended.

(u) Conc. Trid. Sess. 22. c. 6.
Non propterea Missas illas in
quibus solus sacerdos Sacra-
mentaliter communicat, ut
privatas & illicitas damnare,
sed probare, atq; adeo com-
mendare.

(x) *Ibid.* Can. 8. Si quis dixerit Missas, in quibus solus sacerdos Sacramentaliter communicat, illicitas esse adeoque abrogandas, anathema sit.

And not content with this, they thunder out an *Anathema* (x) against those that say, (and let S. Chrysostom look to himself) that such Masses are unlawful and to be abrogated.

(y) *Annal. Japon. ad An.* 1579.

At these Masses the *Novices* and *Catechumens* may be present, and no *Deacon* cries out to them to withdraw; for tho' indeed they may not eat, yet they may worship: And the *Penitents* that were excluded, while their Penance lasted, from so much as seeing the Sacrament in the *Ancient Church*; in this Church, the oftner they come for this purpose, the more welcome; and by direction, when publick Penance has been enjoined, the Holy Altar has been the place chosen before which to perform it; as their *Annals* (y) tells us of one *Sangunus*, a noted Courtier in Japan, that for the expiation of a Crime, came and fell down at the Altar, in the Church of the Royal City, and there before the Holy Sacrament, claw'd his Back with Scourges so long, as one of the Seven *Penitential Psalms* was recited.

These Practices, tho' so contrary to one another, are yet natural enough, and well-suited to the Principles of each Church; but then, it is plain, their Principles and Opinions concerning the Sacrament, were widely different; and that such things were never practised of old, was not because Christians then wanted their Devotion, but their Faith.

2. Instance.

A second practice of the Christian Church of old, was, giving the Communion in both kinds; the Cup, that is, as well as the Bread; tho' now, by a Law of the Roman Church, (in the Council of *Constance* and *Trent*) abolished.

That the ancient Practice was to deliver it in both Kinds, has been often proved by *Learned Men* on our side, and particularly by an excellent late Discourse, against the Bishop of *Meaux* (x) upon this Subject; and has been also acknowledg'd by the *Learned Men* of the Roman Communion, such as *Cassander*, *Wicelinus*, *Petavius*, &c. Which makes it needless to insist further upon the proof of it.

(x) Discourse of the Communion in one kind, in Answer to the Bishop of Meaux's Treatise.

We are sure it continued thus even to the Age when Transubstantiation was established by the *Lateran Council*, since we find

find a whole Army of Charles King of Sicily, (as the Historian (a) tells us) just before they went to the Fight against Manfred, Ann. 1265. (or 1266, as other Historians will have it) all received the Body and Blood of Christ. Aquinas agrees, That it was the ancient Custom of the Church, That all that communicated of the Body, communicated also of the Blood (b). But for to prevent spilling the Blood, he says, in some Churches the practice is, that the Priest alone communicates in the Blood, and the rest in the Body of Christ.

We see then about what time this grand Sacrilege, as P. Gelasius calls it (c) of dividing one and the same Mytery, made a more publick entry into the Church; it was, when Transubstantiation had been newly made an Article of Faith; and it was very natural, that this practice should, within a while, by easy steps, be a Consequent of that. For Transubstantiation makes Christ's Flesh and Blood (the same which he took of the Virgin, and which he had when he was crucified) to be actually and corporally present in the Eucharist, and that in a glorified State, to which Divine Adoration is due; this is apt to beget a profound Veneration, and a mighty Concern, lest any thing contumelious should happen to that which Men justly account so very precious. Now it being certain, that the Blood which is under the Species of Wine, is subject to those Casualties, by reason of its fluidity, which the other Species is not so liable to; and that in the glorified State, the Body and Blood are inseparable; and therefore that one Species (viz. that of the Bread) contains under it both the Body and Blood together; what could be more agreeable to such Sentiments as these, than that Men should willingly part with their Right, in a Matter wherein they seem not to be much wrong'd (being only deprived of a few Accidents of Wine, when the Blood was secured to them) to secure the Honour of their Saviour. It is true indeed; that the Stream of the contrary Custom, made it difficult to remove that at once, notwithstanding this danger of effusion of the Blood, which they had been wont in all preceding

(a) Apud Du Chiso. Tom. 5. Hist. Franc. p. 840. citante Dallao, de cultib. Latin. lib. 5. c. 12. Cum exercitus esset in procinctu, Decanum Meldensem, associatis sibi Monachis, corpus & sanguinem Christi regis militibus dedisse.

(b) In Joan. 6. Propter periculum effusionis.

(c) Speaking of some Persons that taking the Body, abstained from the Cup of the Holy Blood, says, Aut integra Sacramenta percipiant, aut ab integris arceantur, quia divisio unius ejusdemq; mysterii sine grandi Sacrilegio non potest pervenire. Apud Gratian, decret. 3. part. 2. dist.

preceding Ages to receive; therefore the Wits of Men being set on work by a new Transubstantiating Doctrine, found out some new Devices, practised first in the Cells of the Monks; but afterwards, about the time of *Berengarius*, brought into the Churches to secure that dreadful Danger, and yet not deprive the People of communicating in the Blood of Christ.

(d) ^a *Epist. 3. ad Bohem.*
Non parva altercatio in principio mutationis illius prioris——— tamen universalis Ecclesia, quia ita temporari congruebat, populum cum intincto pane communicare permisit.

(e) *Baronius Append. ad Tom. 12. ad An. 1118.*

One was the Device of *Intinction*, or steeping the Bread in the Wine, and thus receiving both at once, which as *Card. Cusanus* informs us (d) tho' it went not down without great contention at the first change from the old Practice, yet the Universal Church, complying with the Times, permitted it.

But it was not long it was thus suffered, for by a Decree of Pope *Urban 2.* in the Council of *Clermont*, and by an enforcement of it by his Successor *P. Paschal 2.* (whose Epistle to *Pontius* Abbot of *Cluny* concerning this Matter, *Baronius* has given us (e)) this practice was abrogated.

A second Device also, about the same time, was brought into play, *Of sucking the Consecrated Wine through little Pipes or Canes* (called *Pugillares*) like *Quills*; concerning which *Cassander* (*de communione sub utraq;*) gives us an account, and that some of them were to be seen in his Time. And indeed, this seems to be a sufficient security to the danger of Effusion, and also prevents that great Offence of any drops of Blood sticking to the Beards of People when they drank out of the Cup: and yet even this would not satisfy, nor any thing else be a sufficient Caution against the prophanation of the

Blood, but only debarring the People wholly of it. Yet this way is still used by the Pope himself, (and I think he has the sole privilege to do it) who in that which is called the *Missæ Papalis*, when he himself celebrates and communicates, *he sucks part of the Blood through a golden Quill* *.

* *Cum pontifex Corpus Christi sumpserit, Episcopus Cardinalis porrigit ei calamum, quem Papa ponit in Calice in manibus Diaconi existente, & Sanguinis partem sugit. Sacrarum Cerimon. lib. 2. cap. de Missa Majori, Papa personaliter celebrante.*

But

But neither do's he always thus communicate, for their Book of Sacred Ceremonies acquaints us, (* *)

That when He celebrates personally on the Night of the Nativity of our Lord, that all things are observed, that are described in the *Papal Mass*, except that he communicates at the Altar alone, and not in his eminent and high Seat, and do's not suck the Blood with a Quill, but takes it after the common manner.

* * Ibid. cap. Si Papa in nocte Nativitatis personaliter celebrat, Non sgit sanguinem cum calamo, sed more communi.

But now, after all, what account can we give of the *Ancient Fathers*? they apprehended it necessary to receive in both Kinds in all their *Publick Communions*, and so they practis'd. Must we not then accuse them, either of great *Dulness*, or *Indevotion*? either that they wanted *Sagacity*, in not apprehending the imminent danger they in their way expos'd the Blood of Christ to; or that they were guilty of a strange *carelessness* and *indifferency*, in not preventing it by any of those Methods which the Roman Church hath found out to do it? Truly, for my part, I am inclined to have as great, if not a greater opinion of them, in both respects, (especially for their *Devotion*) than I can have of the *Roman Church*; and I am the more perswaded hereto, because the Apostles themselves must come in to the side of the *Ancient Church*, their practice being the same: not to insist upon the *Deference* that ought to be paid to that *Holy Spirit* that we are sure acted them; who if there had been any such real danger of prophanation, by receiving in both kinds, or ever was likely to be any such, would not have failed to have given directions to them how they should avoid it; and we cannot think the Apostles would not have set down those Directions to us in some of their Writings. But they have not done it; no not the Zealous *St. Paul*, who yet says so much to the careless *Corinthians* about this Argument, and tells them, that they came together, not for the better, but the worse; charges them with unworthy receiving, and being thereby guilty of the Body and Blood of the Lord, (1 Cor. 11.) and that for this cause many were weak and sick among them, and were judged of the Lord for their prophanations, &c. But this is none of the Charges against them, nor does he direct them to any of the wise Methods of the Roman Church for preventing this Danger; tho'

A full View of the Doctrines and Practices

tho' he says, What he received of the Lord he delivered to them.

There is nothing then remains, but that we assign the true Cause of this different Practice; which can be none other, but the Roman Churches *immutating in their Faith* about the Sacrament, and altering so their Opinions about the Body and Blood of Christ in the Eucharist, that they require a different Conduct for their Devotion; so that neither the Practice of the *Primitive Fathers*, nor the Rules of the *Apostles*, will suit and agree with their Persuasions and Apprehensions. But now the Faith of the *Ancient Church* in this Matter was such, as neither requires nor can admit of any Alteration like what the Church of *Rome* has made in communicating the People only in one Kind. For, as I have before proved, they look'd upon this Sacrament, not as an actual Exhibition and Presentation of the Natural and Glorified Body of our Saviour, which they believed to be absent and contained in the Heavens, but as a Representation of his Crucified Body, where his Blood was separated from his Body, and poured out of his Veins; and that not only the *Elements*, but the *Sacramental Actions* of breaking the Bread, and pouring out the Wine, and our eating and drinking were instituted to shew forth this painful Death of our Lord, and the shedding of his most precious Blood for the Remission of Sins.

By the presence of his *glorified Body* there, (as the Roman Church believes) this cannot be done, no breaking, nor no parts to be made of that, nor no separation of Blood, as out of the Body. But all can be done in the *Representative Body* of Christ, which is the Eucharist, all the Ends of the Institution can be there fully effected, and the Sacrifice on the Cross, in this Image of it, made present to our Faith, and to our Minds, and set lively before us; and by the Effects of this upon our Hearts, while we partake of the Elements, through the powerful Grace of God's Holy Spirit, we may be prepared to receive all the Blessed Fruits and Benefits of his Passion.

According to these Persuasions, it's plain, there can be no abatement of communicating in the Cup; because, without that, there is no representation of a Crucified Body; for the distinct

distinct partaking of the Blood, (not as supposed to be contained and received in the other Species) is that which alone shows (as I said before) the separation that was then made of his Body and Blood.

3. Instance.

Another Practice of the Roman Church differing from the Ancient, is, *The Elevation of the Eucharist, that all present may at once adore it.* For thus the Missal (*) directs, That when the Priest comes to the words of Consecration, and has said, *This is my Body;* then holding the Host, (as he is directed) he kneels down and adores it. Then raising himself as high as he is able, he lifts up the Host on high, and fixing his Eyes upon it, (which he do's also in the Elevation of the Cup) he shows the Host reverently to the People to be adored.

This is the present Practice ; which the Council of Trent (f) endeavours to countenance, by telling us, *That there is no doubt but that all Christians, according to the Custom always received in the Catholick Church, ought to give the Worship of Latria (which is supreme Worship) to the most Holy Sacrament in their worship of it.*

By which Sacrament (as their best Interpreters explain it) is meant, *Totum visibile Sacramentum*, all that is visible there, (together with Christ) and is one entire Object, consisting of Christ and the Species, and must be together adored. But whatsoever, besides Christ who is invisible, is visible there, call it what you please, is a Creature ; and I am sure the Ancient Church never practised the adoration of any such ; and it is strange impudence to talk of the Custom of the Catholick Church in this Matter. Neither can it be shown, by any good Testimonies of the Ancients, that this their Elevation, in order to Adoration, was ever used by them : No not so much as any Elevation for any purpose, is mentioned by those Fathers, who on set purpose have given an account of the Rites of communicating in the first Ages of the Church, neither by Justin Martyr, nor the Author of the Constitutions called Apostolical; nor Cyril of Jerusalem, nor the pretended

* *Ritus celebr. Missam cap. 8.*
Dicit, *hoc est enim Corpus meum,*
Quibus prolatis, celebrans
Hostiam tenens inter pollices & indices—*genuflexus eam adorat.* Tunc se erigens, quantum commodè potest, elevat in altum Hostiam, & intentis in eam oculis (quod in Elevatione Calicis facit) populo reverenter ostendit adorandam.

(f) *Seff. 13. c. 5.* Nullus dubitandi locus relinquitur, quin omnes Christi fideles pro more in Ecclesia Catholica semper recepto, latriæ cultum qui vero Deo debetur, huic sanctissimo Sacramento in veneratione adhibeant.

Denis the Areopagite, or any other before the Sixth Century.

(g) Dallæus de relig. cult. object. L. 2. c. 5.

A diligent Searcher of Antiquity, tells us (g), That he cannot find, among all the Interpreters of Ecclesiastical Offices in the *Latin Church*, the mention of *any sort of Elevation* before the Eleventh Century, (that is, the Age of *Innovation in the Faith* about the Eucharist).

As for the *Greeks* of later date, in them we may meet indeed with an *Elevation* of the Eucharist, but for quite other purposes than *Adoration*. One of the Ends of their *Elevation*, is mentioned by *Germanus Patriarch of Constantinople* (h); which was, to represent *Christ lifted up upon the Cross, and his Death upon it, and the Resurrection it self*.

(h) In Tom. 2. Bibl. Pat. Gr. Lat. — Τὴν δὲ τῷ σταυρῷ ὁμοιωμένην, καὶ τὴν ἐν αὐτῷ ἀναστάντα, καὶ αὐτῇ τῇ ἀνάστασιν.

Another reason they give is, by the showing of this Food of the Saints, to invite and call them to partake of it. Which *Nic. Cabasilas* gives a full account of (i), saying, *That after the Priest has been partaker of the sanctified Things, he turns to the People, and showing them the Holy Things, (i. e. the Bread and Wine) calls those that are willing to communicate*. Or, as he still more fully explains it, *The Life-giving Bread being received (by the Priest) and shown, he calls those that are likely to receive it worthily, saying, Holy Things are for the Holy**. Behold the Bread of Life which ye see. Run therefore you that are to partake of it; but it is not for all, but for him that is Holy, &c.

(i) In Expos. Liturg. apud Bibl. Pat. Gr. Lat. Tom. 2. Ὁ δὲ ἱερεὺς μετατρέψας τὸ ἅγιον αὐμάτων, πρὸς τὸ πλῆθος ἐπιστρέφεται, καὶ δεῖξας τὰ ἅγια καλεῖ τοὺς μετατρέψαντες βεβαίως.

* Τὰ ἅγια τοῖς ἁγίοις.

It is certain then, that the Roman Practice (when for Adoration they elevate and show the Host) is an Innovation; and that it proceeded from the Novel Doctrines then set on foot in the church, is highly probable; not only because they commenced about the same time; but also because their practice suits so exactly with, and springs so freely from those Doctrines, it being so natural when such a glorious Body as our Saviour's is believed to be made present where it was not before, to be wholly taken up with thoughts of Adoration and Worship above any thing else; as it is notoriously true in this Church, where the main End of the Eucharist, viz: communicating

municating in the Body and Blood of Christ is strangely neglected; and they are more concerned, in carrying the Sacrament in Processions, in praying to it before their Altars, in preparing splendid Tabernacles where it may repose, decking and adorning the places of its Residence, and the like, than in engaging Men to receive it; which was the main thing the *Ancient Church* designed, that they might worthily partake of it; and when this was not designed, their way was wholly to conceal it.

4. Instance.

Another Practice of the *Roman Church*, different from that of the *Ancient Church*, is, that now the Communicants Hands are unemployed in receiving the Eucharist; and all is put by the Priest into their mouths.

Their Hands indeed may bear a part in their Adoration and showing some Signs of that, but otherwise they are useless. For now since Christ's Body is believed to lie hid under the Species of Bread and Wine, that is thought too sacred to be touched by the Hands of any, but the Priests. We may therefore conclude fairly, that if the Fathers had not this care to forbid this touching by the Peoples Hands, they had not this Faith of the *Roman Church*, that the Natural Body of Christ is in the Eucharist: since if this had been their Opinion, in all probability their practice would have been the same, Since that they had an equal concern for their Saviour's Honour, cannot well be doubted of.

Now that they gave the Sacrament into the Peoples Hands, for the space of eight hundred Years or more, is clear by their Testimonies. Of which I'll mention only three or four out of an hundred that might be given.

Clement of Alexandria (k) says, That when the Priests have divided the Eucharist, they permit every one of the People to take a portion of it.

Tertullian (l) reproaches the Christian Statuaries, That they reached those hands to the Lord's Body, which had made Bodies for Devils.

(k) Stromat. lib. 1.
"Εἰς αὐτὴν οὐδὲ λαβεῖν τὴν
μυστήριον ἁγιοῦ σώματος."

(l) Lib. de Idol. Cap. 7.
"Eas manus admove re Cor-
pori Domini, quæ Daemoniis
corpore conferunt."

(m) Apud Theodoret. Hist. Ecclesiast. Lib. 4. c. 19.
— πῶς ὁ τοῦ σώματος τοῦ κυρίου
ἡσυχῶντος ἐκείνου τοῦ σώματος
τοῦ κυρίου;

St. Ambrose (m) Story is a known one, how he repelled Theodosius from the Holy Table, after the slaughter he had made at Theſſalonica, with these words; *How wilt thou extend thy hands, yet dropping with the Blood of an unjust slaughter? How with those hands wilt thou receive the Lord's most Holy Body?*

He that will consult Cyril of Jerusalem's 5th *Mystagogical Catechism*, will find him there directing the Communicant how to order his Hands and Fingers in taking the Sacrament into them. Which a Roman Master of the Ceremonies would not have said a word about, being only concerned about the Mouth.

That this manner of receiving was used in the 9th Century, appears by the Capitulary of *Carolus Mag.* (n) who ordered, *That all that received the Eucharist (acceperint, that is, into their Hands) and did not take it (sumpserint, that is, into their Mouths) should be kept back as sacrilegious Persons.* If they had received it by their Mouths only, this distinction could not have been made.

5. Instance.

Another Practice, very unagreeable with the belief of Transubstantiation, is this, That the *Ancient Church* was not afraid to administer the Eucharistical Wine in *Glass Vessels and Cups*: tho' now it would be a great Crime in the Church of *Rome* to do so:

(o) *Lib. de pudicit. c. 7. & 10.*
Procedant ipsæ picturæ calicum vestrorum, si vel in illis perlycebit interpretatio pecudis illius, utrumne Christiano an Ethnicō peccatori de restitutione continet.

Cap. 10.—At ego ejus Pastoris Scripturas haurio, qui non potest frangi.

(p) *Epist. ad Rusticum.* Nihil illo dicitur, qui Corpus Domini canistro vimineo, sanguinem portat in vitro.

For that *Ancient Practice*, I might urge that of *Tertullian* (o), who reflecting upon the Church's Indulgence to Sinners, mentions the Picture of the Shepherd carrying the Lost Sheep on his Back, drawn on the Chalice, which might be seen by all, being pellucid.

To which he opposes, afterwards, the *Scriptures of that Shepherd that could not be broken.*

As also that of St. *Jerom* (p), where speaking of S. *Exuperius*, he says, *Nothing is richer than he who carries the Lord's Body in a wicker Basket, and his Blood in a Glass.*

But

But it is needless to add more Testimonies, because the thing is confessed by *Baronius* (q), in his Notes upon the Acts of *S. Donatus*, who confesses, That *Glass Chalices* seem to have been in use from the Times of the Apostles. And says a great deal more than I have mentioned, to confirm it.

And that this Custom continued long in the Church, may be concluded from hence, That *Baronius* can find no earlier prohibition of it, than that of the Council of *Rhemes*, which he says was held in the Days of *Charles the Great*. I have nothing to do with the Commendation he adds of this Prohibition, (being concerned only in the Matter of Fact) saying, That it was very laudable; but I do not think it was so merely for his Reason, [ob periculum quod immineret materia fragili] because of the imminent danger in such brittle Matter. For if the Custom was as ancient as the Apostles, how came they to want that quick Sense the *Roman Church* now has to prevent that Danger? But we may be certain, that they, and the Church after them, that used such Glasses, had not the present Perswasions of this Church, about a hidden Deity, and the latent glorified Flesh and Blood of Christ in the Eucharist, else they would have had both the Discretion and Devotion to have provided him a better place of reception.

Now they have done it in the *Canon Law* (r), enjoining, that the Cup and Patent be, if not of Gold, at least of Silver, (allowing only Pewter in case of great Poverty) but in no wise the Cup must be of Brass or Copper, the virtue of the Wine causing a rust that procures Vomiting, (which yet one would think the Blood of Christ, where there is no Wine, should not cause) but over a Wooden or a Glass Cup, none may presume to say Mass. All is very agreeable to their several Perswasions.

6. Instance:

To this let me add another Instance, more difficult still to be reconciled with the belief of Transubstantiation, viz. The mixing the Blood of Christ with Ink, for writing things of moment. So I call the consecrated Wine, according to the usual Language.

(q) Notis ad Martyrol. Rom. in Auguſt. 7.
A temporibus Apostolorum vitreus Calix in usu fuisse videtur.

(r) Can. de Calix. dist. 1. de Consecrat.

—De are aut aurichalco non fiat Calix, quia ob vini virtutem æruginem parit, quæ vomitum provocat. Nullus autem de ligneo, aut vitreo calice præsumat missam can-
tare.

Language of the Fathers, giving it the name of *Christ's Blood*; but it's not possible to believe that they who thus used it, thought it to be so, any otherwise than by representation: since you can hardly think of a higher profanation, by any mixture, than this, of blending the true Blood of Christ with Ink, unless I except the case of mixing it with Poison, for the destruction of Persons; and thus *P. Victor 2.* and *P. Victor 3.* and *Henry 7.* Emperor, all died by receiving Poison in the Sacrament, as is attested by numerous and credible Historians.

Taking it therefore for granted, that no Body will have the confidence to assert, that they who thus mixed it with Ink, did believe Transubstantiation, I shall now set down three remarkable Instances of a Pope, a General Council, and a King, that thus used it.

(5) *Ad au. D.*
648. *Sic. 14.*

The first is of Pope *Theodorus*, who as *Theophanes* (whose words *Baronius* (1) has given us) relates, when *Pyrrhus* the *Monothelite* departed from *Rome*, and was come to *Ravenna*, and returned like a Dog to his Vomit; and when this was found out, *P. Theodorus* Calling a full Congregation of the Church, came to the Sepulchre of the Head of the Apostles, and asking for the Divine Cup, he dropped some of the Life-giving Blood into the Ink; and so, with his own hand, made the deposition of excommunicated *Pyrrhus*. Thus *Theophanes*.

The next Instance, is, the doing of the same in the Condemnation and Deposition of *Photius* Patriarch of *Constantinople*, by the Fathers of the 4th Council of *Constantinople* (which the Romanists call the 8th General Council) which is thus related by *Nicetas* in the Life of *Ignatius* (2). The Bishops subscribed his Deposition, not with bare Ink, but, which may make one tremble (as I have heard it attested by those that knew it) dipping the Pen in the very Blood of our Saviour; thus they condemned and excommunicated *Photius*, and with him, all that had been ordained by him. All this was *Dom. 869.*

(1) *Apud Concil. Labbe.*
Tom. 8. pag. 1231.

Οὐ γὰρ τὸ μέλαν τὰ χε-
ρὶν ἡμῶν ποιμεν, ἀλλὰ τὸ
θεῖον αἷμα, ὡς ἐπὶ ἐκδοτικῇ
αἰκῇ, διαβεβαιώμενοι, καὶ
ἐν αὐτῷ τῷ σωτηρίου τοῦ αἵ-
ματος βάπτισμα, καὶ χρίσμα,
ὡς ἐπὶ ἐκδοτικῇ φωνῇ, ὅ-
πως αὐτὸν κατεδικάζομεν, καὶ
πάντας τοὺς χειροτονημένους ὑπ' αὐτοῦ.

The last Example is, of a Peace or Agreement struck up between *Charles the Bald*, and *Bernard* count of *Barcelona*, in the same Age, related by *Odo Aribert*; (whose Fragment
Baluzius

Baluzius has given us) (n) who tells us, That Agreement at (n) *Notis ad Agobardum,* Tholouse, was confirmed and signed between the King and the Count, Sanguine Eucharistico, with the Blood of the Eucharist. P. 129. Tho' notwithstanding this Charles stabb'd Bernard with his own hand.

7. Instance.

The next Instance shall be, The different Practices of the Ancient Church and the Present Roman, with reference to the Reservation of the Eucharist, after the Communion was ended, and what they did with the Remains not received.

Concerning which, for methods sake, I shall refer all to three remarkable differences.

1. Difference.] *What was not received in the Eucharist by the Communicants, the Ancient Church took no care to reserve it ; But the new Roman Church reserves all publicly that is unreceived, and puts little of it to any uses that are Sacramental.*

I will not say that there was no reservation of the Remains, after the Eucharist was over, of what had been consecrated, and not received, even before the Innovations took place, which were introduced by the Roman Church, because there may perhaps be some Instances given of communicating the Sick out of such Remains ; and among the Greeks there was also communicating, *ex præsantificatis*, of what had been consecrated before ; but these, I say, were but later Customs of the 6th and 7th Centuries, and both before and after the contrary Custom did prevail ; and where these Reservations were, they employed them to the ends of the Sacrament, for to be eaten and not to be adored.

But as to the most Ancient Custom of the Church, it is truly given by the Author of the Commentary upon S. Paul's Epistles, among S. Jerom's Works (x). Who on those words of S. Paul (1 Cor. 11.) *This is not to eat the Lord's Supper, &c.* says thus, *Meeting in the Church, they separately made their Oblations, and after the Communion, whatsoever remained of the Sacrifices there in the Church, eating a common Supper, they consumed them together.*

(x) *Tom. 9. Edit. Froben. in 1 Cor. 11. In Ecclesia convenientes suas separatim offerebant, & post communionem quæcumq; eis de sacrificiis superfuissent, illic in Ecclesia communem cœnam comedentes pariter consume- bant.*

But when these common Meals ceased, and this way of consumption with them; The Ancient Church had other ways to do it. Witness the Practice mentioned by He-

(γ) Lib. 2. in Levit. cap. 8. Quod nunc videmus in Ecclesia sensibilibiter fieri, igniq; tradi quæcunque remanere contigerit inconsumpta.

(ζ) Histor. Lib. 4. c. 36. Εὐαγ. παλαιὸν — ὅτ' αὖ πολλοὶ χεῖμα ἦν ἄριον με- εἶδον τὸ ἀχρεῖντα σῶμα. Χεῖρ τὸ ὅτι ἡμῶν ὑπο- μείνοι, πείδης ἀφθόγος— τὰ ἴα ἐσθίεν.

(a) Lib. 17. Hist. c. 25.

(b) Concil. Matiscon. Can. 6. apud Tom. 5. Conc. Labb. p. 982. Quæcunque reliquie Sacrificiorum, post peractam Missam in Sacratio supersederint, quarta & sexta feria innocentes, ab illo cuius interest, ad Ecclesiam adducantur & indicto eis jejuni eadem reliquias conspersas vino percipiant.

lychius (γ), who explaining that place of the Law, which required, That whatsoever of the Flesh and Bread remained, should be burnt with Fire; adds, which we see also now sensibly done in the Church; that whatsoever happens to remain (of the Eucharist) unconsumed, is burnt.

Evagernus (ζ) mentions another different usage, but with the same effect, at Constantinople, where, he says; It was an old Custom, that when a great deal of the Holy Parts of the Immaculate Body of Christ our God remained, they sent for some Youths that went to School, of an unripe Age, who eat them up.

Nicephorus Callistus says, That this continued so to his Time, and that he himself had been one of those Youths that ate up those Particles (a).

Neither was this a Practice of the Eastern Church only, but also of the Western, as appears by a Canon of a Synod of Mafcon (b), An. 505. Whatsoever Reliques of the Sacrifices shall remain in the Repository after Mass is ended, on Wednesdays and Fridays the Officer shall bring little Children to Church, and appointing them to Fast, they shall receive the said Remains sprinkled with a little Wine.

If Transubstantiation had been their Belief, these had been lewd Prophanations of the Lord's Body.

The Roman Church therefore having this Belief, have ordered Matters quite otherwise, all is reserved that remains; the Pretence I know is, that they may have the Sacrament always in readiness to communicate the Sick withal; but they have been often told; that this is altogether needless, when the Priests with their portable Altars, have leave, upon less Occasions, to celebrate Mass privately; and when so many hundred Masses in the great Churches are daily celebrated, how easily may the Sacrament immediately (without being reserved)

reserved) be conveyed from one of their Altars to such sick Persons.

But whatsoever is pretended, they intend other things more suitable to that *Presence*, which they suppose to be there included; stately Tabernacles they prepare upon the Altars for his repose, with lighted Torches burning Day and Night before it; they come thither, even out of the Times of the Assemblies, to make their Prostrations; for so Card. Bellarmine (c), among the Encouragements to make private Prayers in Temples, gives this as one Reason, *because ordinarily in them, besides the Presence of God which is every where, there is also the Presence of Christ our Mediator corporally in the Eucharist, which increases the Hope and Trust of him that prays.*

This is a new way of increasing Faith and Hope, which the Ancients were not acquainted with; they waited indeed at the Altar for that end, when the Eucharist was administered, and the evident representation and *setting forth of Christ before their Eyes as crucified*, was very proper to increase their Faith and Hope: And there in a *Sacramental Sense*, while they thus received, in the Phrase of *Optatus* (d), the *Body and Blood of Christ did inhabit for certain Moments*. But these certain Moments will not do the Business of this Church, which requires a more *constant and fixed Residence*. They do not think their very Temples holy and venerable enough without it; for among the things that make a Temple so, and moreover endue it with a kind of a *Divine Virtue*, the forenamed Cardinal (e) reckons *the presence of the Body of Christ in the Eucharist*. So that it seems by their Opinions and Practice, the *reserved parts* of the Sacrament, are as necessary as those that are received.

Especially if you remember that these *reserved Parts* are designed, not only to receive their *Adorations*, when they come to *say their Prayers before it* in the Churches, but also when it travels abroad, as it do's upon many occasions, when none have occasion to receive it, nor think of saying their Prayers, being engaged in the Streets about their Secular Affairs;

X

yet

(c) *De cultu Sanct. l. 3. c. 4. S. Quinta ratio.*

Quia in Templis ordinariè præter Dei præsentiam, quæ est ubique, est etiam præsentia Mediatoris Christi corporaliter in Eucharistia, quæ certè auget spem & fiduciam orantis.

(d) *Lib. 6. adv. Donatist. Quid vos offenderat Christus, cujus illic per certa momenta corpus & sanguis habitabat?*

(e) *Ibid. cap. 5. sec. Tertio probatur.*

yet even there, when they happen to meet the Eucharist going in a solemn Procession, they must kneel and adore it. We know also that there is a peculiar Feast instituted (tho' of a late Date, *An. 1264.*) on *Corpus-Christi* Day, on which, with the greatest pomp and state imaginable, it is carried about the Streets and publick Places to be seen and worshipped. Not to mention some extraordinary contingences, such as the breaking out of a great Fire suddenly, occasioning the drawing it out of its Retirement, to oppose against and stop its fury.

Besides, the Pope himself has often need of the *reserved Host*, not to *Take and eat* (according to the Institution) but to *take along with him* when he, in his Pontificals, rides to any Church, or takes a Journey to a City, this always accompanies him; and the *Book of Sacred Ceremonies*, will give you an account of the Horse, and the colour of it, upon which it is set, with the Bell about his Neck, and the pompous Train, the Canopy carried over it, and lighted Torches before it, &c.

Let me only add farther, That in that case which is pretended to be the great occasion for the reservation of the Eucharist, I mean, to be in readiness for sick Persons, yet even here the Procession, and the Pomp, and the Magnificence in the conveying it to such Places, and the Receiving the Adorations of all it meets, seems to be as much designed, as the communicating those sick Persons; which they will be contented as soon to let alone, as to abate those attending Ceremonies.

The *Ancient Church* had very *homely practices*; they used and suffered, in cases of great necessity, things that *this Church* would account incongruous if not profane. Such as that which *Dionysius of Alexandria* (f) relates concerning *old Serapion*, who when he lay a-dying, sent a young Grand-child of his to call one of the Presbyters of *Alexandria* to give him the Sacrament: Who by reason of illness, not being able to go along with him, he made no more ado, but took a little portion of the Eucharist, and gave it into the Youth's Hand, and directed him to moisten it, and so to infuse it into his Mouth; which he did, and immediately upon the swallow-

(f) *Apud Euseb. Hist. Eccles.*
l. 6. c. 44.

ing it, the old Man expired : I Question, whether the Gentlemen of the Roman Church will allow this to be a true Communion ; but I believe, with their perswasions, they would not follow it for a World.

We may more than guess so, by a remarkable Story Nic. Trigantius tells us of what was resolved upon by the skilful Jesuits, in a Case exactly like the former (g), at Pekin in China ; One Fabius who had been converted and baptized, being above Eighty Years old, fell sick to Death ; and having been confess'd of his Sins, with great earnestness, desired to receive the Sacrament for his Viaticum ; but there being no convenient place at his House to celebrate it in, nor liberty to carry it through the Streets in Pomp and requisite State, they comforted him with the consideration of his having made confession of his Sins, which was necessary ; and told him that he might, without taking the Sacrament, when he was lawfully hindred, go to Heaven ; and so they left him. These admirable Casuists, you see, determine against communicating the dying Person, when it could not be performed with the majestic Ceremonies they desired.

The Priest of Alexandria, and the Fathers in China, differ very widely in their Practice, and you may be sure their Perswasions in this matter were as different ; the Man himself indeed, he tells us, found a way to get the Communion at last, by throwing himself into their House, but it was not till they had made a little Procession within doors ; till the Tapestry was spread on the Floors, and the Tapers lighted, nothing could be done.

In a word, to perswade People of the necessity of these Poms and Solemnities in conveying the Sacrament to the Sick, they produce several Miracles *, how when the Priests have carried the Eucharist through Fields without attendance, Troops of Asses and Mares have run to supply this defect, and having first fallen down on their Knees to worship the Deity he carried, they have accompanied him to the Place, waited at the sick Man's Door till all was over, and then marched back again in good order with him ; God showing, by these

(g) Nic. Trigantii expedit apud Sinas, l. 5. c. 7. p. 503.

Neque domi loco convenienti celebrari poterat, neque pro majestate per vicos deferri : solabantur igitur illum socii necessaria peccatorum confessione perfundum, posse sine viatico, quod legitime impeditus minimè suscipere, coelestem gloriam introire.

* See the School of the Eucharist, Title, Asses and Mares, &c.

respects paid to it by Beasts, what he expected much more from Men.

2. *Difference*, relates to what was received in the Eucharist; wherein we also see a plain disagreement in the usages of the *Primitive*, and the *present Roman Church*. Which is this; The *Ancient Church* allowed great Liberty privately to reserve what had been publicly received in the Eucharist: Which would be now a great Crime in the *Roman Church*; so far from being allowed.

It is undeniable, that anciently this was allowed, (whether they did well or ill in it is not at all the question, but concerning the Matter of Fact.) *S. Basil* (b) thinks that the Custom took its rise from Times of Persecution, when Christians were forced to flee into Desarts, and live in solitude, having not the presence of a Priest to communicate them, they had the Sacrament reserved by them, and communicated themselves. But he says (even when this Reason ceased) this became afterwards an inveterate Custom. And in *Alexandria* and *Egypt*, the Laicks commonly had the Sacrament by them in their own Houses (i); and, he says expressly, this which they so reserved μετ' ἐξουσίας ἀπορίας, with all liberty (as his Phrase is) was a Particle received from the Priest's Hand in the Church.

(i) Ibid. Καὶ ὅτι ἐν λαῷ τε λαύων, ὡς ὅτι τὸ πλείον ἐχει κεινῶν ἐν τῷ οἴκῳ αὐτοῦ.

—ἐν τῇ ἐκκλησίᾳ ὁ ἱερεὺς ἐπαρῖσκει τὴν μερίδα, &c.

(k) Orat. 11. Καὶ εἴ ποτε πῶς ἀντιτύπων τῶ πνεύματι σώματι ὁ θεὸς αἶμα ὁ θεὸς χεὶρ ἐκπορεύεται, &c.

(l) Lib. 2. ad Uxor. Non sciet maritus quid secreto ante omnem cibum gustes, &c.

So *Nazianzen* (k) says of his Sister *Gorgonia*; Whatsoever of the Antitypes of the precious Body and Blood of Christ her Hand had treasured up, &c.

Which very phrase intimates, that at several times she had reserved and made a collection of the Consecrated Elements.

Tertullian supposes it a common practice in his time, when he says (l), Thy Husband will not know what it is thou tasteest secretly before all other Meat, &c.

It is true indeed that in the Councils of *Saragosa* and *Toledo* in *Spain*, this was prohibited in the 4th Century, upon occasion of the *Priscillianists*, who did receive the communion as others did, and reserved it, and so could not be discovered, tho' they

they never took it ; against whom Learned Men think those Councils made those Canons, which anathematized those that received, but did not take it down, but reserved it. However the foresaid Custom still prevailed in other Places, as might be shown, if it were needful, as far as the 11th Century. As for the *present Church* this is wholly a Stranger to them ; they will have no Remains kept any where but upon the publick Altars, where no Hand must touch them but the Priest's. The Council of Trent ^(m) will not allow the *Sanctimoniales*, ^{(m) Sess. 25. cap. 10.} the very Nuns in their Quires, or in any places within their Cloister (*intra chorum vel septa Monasterii*) to keep it by them, but only in *publica Ecclesia*, notwithstanding any former Grants and Privileges. And a Great Man ⁽ⁿ⁾ speaking of the former Usages, says, *If any Lay-man now should dare to do so, he would be accounted guilty of a Crime to be expiated by a grievous punishment, as a profane Violator of the most Holy Sacrament.*

⁽ⁿ⁾ Petavius de Pœnit. l. 1. c. 7. Si quis nunc Laicus simile quid auderet, is apud nos censeretur gravi pœna expiandi criminis reus, veluti sanctissimi Sacramenti profanus temerator.

But if it be so great a Crime with them to reserve it when they have received it ; What will they say to the next Difference I shall now mention ?

3. Difference. That among the Ancients, what was so privately reserved, was put to such uses as the present Roman Church must abhor, because they are direct Affronts to the belief of Transubstantiation, and the corporal Presence.

It appears by S. Cyprian, (*libr. de Lapsis*) that the very Women in his Time had liberty to take the Eucharist home with them, and dispose of it as they pleased ; and the Woman he there speaks of, that lock'd it up in her Chest, had not the Roman Opinion of a Latent Deity, which such usage ill agrees with, or rather affronts.

Neither had Cyril of Jerusalem ^(o) their Perswasions, when he advises his Communicant, whilst his Lips were wet and dewy, with what he had drank in the Cup, with his Hands to touch his Eyes and Forehead, and the rest of the Organs of his Senses for their Sanctification.

^(o) Catech. Mystag. 5. *En δὲ τοῦτο τὸ εἶδος τοῦ χυμοῦ.*

But what Gorgonia, Nazianzen's Sister, did with the Remains of the Antitypes of Christ's Body and Blood, exceeds it ; when

(p) Orat. 11. *Φαρμάκον τὸ τὸ πᾶν σῶμα ἐπαλείψουσιν, &c.*

(q) Lib. 3. *secundi op. adv. Jul.*
Neq; hoc permisit religionem matrem suam, sed id effecisse ex Eucharistia cataplasmati.

when as he reports of her, to her commendation (p), she mixed them with her Tears, and anointed her whole Body with it, for the recovery out of a grievous Disease.

A like Story to which, S. Austin gives us (q) of the Mother of one *Acatius*, who was born with closed Eyes, which a Physician advised should be opened with an Instrument of Iron; but she refused, and cured him with a *Cataplasim*, or *Plaster made of the Eucharist*.

In honour to our Saviour, we find a Woman anointing his Body; but to make his Body an Ointment for hers, or to make it into a Medicine, is but course usage of it, and such as none would adventure upon that was persuaded it was a deified Body.

(r) Lib. 5. *Hist. Eccles. c. 24.*
Ἀλλὰ αὐτοὶ μὴ πρῶτον οἱ περὶ οὗ πρεσβύτεροι, τοῖς ἀπὸ τοῦ πατρὸς κληρονομία πνεύματος ἐν χειρὶ αὐτοῦ.

The old Custom which *Eusebius* mentions (r) of sending the Sacrament from one Bishop to another, as a Token of Peace and Communion, seems to argue but little good Manners, (with the Church of *Rome's* Opinions concerning it); for tho' God sent his Son on a blessed Errand and Embassy, it looks too saucy for us to send him on ours.

What Indecencies would this Church justly fear the Body of Christ would be subject to, if there were that permission that was granted of old to carry the Eucharist along with them in their Voyages at Sea? Yet this P. *Gregory* the Great tells us was practised by *Maximianus* and his Companions returning from *Constantinople* to *Rome*; and being in a Tempest in the *Adriatick Sea* (s), They gave one another the Pax, received the Body and Blood of their Redeemer, recommending every one himself to God.

(s) *Dial. 1. c. 36.*—Sibimet pacem dedisse, corpus & sanguinem Redemptoris accepisse; Deo se singulos commendantes.

(t) Orat. de obitu fratris. Priusquam perfectioribus esset initiatus mysteriis, in naufragio constitutus—ne vacuum mysterium exiret è vita, quos initiatos esse cognoverat, ab his Divinum illud fidelium sacramentum poposcit—ligari fecit in oratorio, & erarium involvit in collo, atq; ita se dejecit in mare.

But that which S. *Ambrose* informs us (t) of his Brother *Satyrus*, was still more bold; Who being Shipwreck'd at Sea, and not yet having been baptized, lest he should die without the Mystery, he begg'd of some of those that were baptized, to let

him have that Divine Sacrament of the Faithful, (the Custom then being to have it reserved about them) which they granting, he put it up in his Handkerchief which he then tied about his Neck, and so threw himself into the Sea.

Whatsoever Conceits *Satyrus* might have when he borrowed it, yet those that bestowed it, could never think fit (with the foresaid belief) to deliver it into the Hands of one not yet a perfect Christian, nor to be tied about his Neck in a cloth that I suppose was no Corporal (as they call it) to be exposed to the dashing of Sea-waves, like a Bladder or a Cork to keep him from drowning.

But there is a more irreconcilable Practice of the Ancients with the present Belief, with which I shall end this Particular about reservation of the Sacrament. It is the Custom of burying the reserved parts of it with their dead Bodies. The Author of the Life of *S. Basil* (u), tells us, That he kept a Particle of the Eucharist to be buried with him; and left it so to be by his last Will.

(u) Vita Basil. c. 6.
 Τὴν δὲ (μερίδα) ἐφύ-
 λαξεν συνταφῆναι αὐτῷ.

St. Gregory (x) tells a strange Story of a Youth that was a Monk, who going out of *S. Benet's* Monastery without his Benediction, suddenly was found dead; and being buried, the next day was forced out of his Grave, and a second Time was found so after Burial: Whereupon, says he, they ran weeping to *S. Benet*, praying him to bestow his Blessing upon him. To whom that Man of God gave the Communion of the Lord's Body, saying, Go and lay this Body of our Lord upon his Breast, and so bury him. They did so, and then he kept in his Grave, and the Earth threw him out no more.

(x) Dialog. l. 2. c. 24.
 —Quibus vir Dei manu sua
 protenus communionem Do-
 minici corporis dedit, dicens,
 Ite atq; hoc Dominicum cor-
 pus super pectus ejus ponite,
 & sic sepulture cum tradite.
 Quod dum factum fuisset, sus-
 ceptum corpus ejus terra te-
 nuit, nec ultra projecit.

I know that there are several Canons of Councils, made against this Practice, (as the 20th Canon of the Council of Carthage, and the 83 Canon of the 6th General Council at Constantinople in Trullo); upon which last Canon, *Zonaras* observes, ἐδόκει τὸ παλαιόν, &c. That it was an ancient Custom to deliver the Lord's Body to Dead Bodies.

But then methinks it's very observable, that the reason why the Fathers prohibit it, is not such a one as would be given in

in the *Roman Church*, from the horrible Profanation and contumely in thus using the Lord's Body (as it would be if it were truly and properly there, and no Bread remaining): But their Reason is from hence, *Because it is written, Take and eat; But dead Carcasses can neither take nor eat.*

But notwithstanding all these Prohibitions, the old Custom continued afterwards; for those that write the Lives of Saints, and tell us of the translating of their Bodies from one place to another, inform us that they have found pieces of the Eucharist uncorrupted lying in their

(y) *Surinus* viz. *Othmar*. ad
Nev. 16.
Eas venerabiliter assumens
sacro corpori apposit.

Grave: As *Surinus* (y) tells us in the Life of *Othmarus*, That when he came to be translated some Years after he was buried, they found under his Head, and about his Breast, little pieces of Bread, which were with much reverence laid by his Body again.

(z) *De div. Offic. l. 4. c. 41.*
Oblata super pectus Sanctum
posita, vestimento Sacerdo-
tali indutum, &c.

The like do's *Amalarinus* (z) report, (citing *Bede* for it) that the same was practised when *S. Cutberd* was buried, *his Head bound with a Napkin, the Eucharist laid upon his Holy Breast, with his Sacerdotal Habit upon him, &c.*

It is little less than a Demonstration, that they that thus treated the Sacrament, did not believe it contained a *hidden Deity* under the *Species of Bread and Wine*; for sure they would not then have thus used the Lord of Life and Glory, to imprison him, as it were, and suffer him to lie buried with the putrid Carcasses of the Dead.

8. Instance.

The last Instance of differing Practices in the two Churches, shall be, *In their over-solicitousness to prevent any Accidents that might happen in the Administration of the Eucharist; their Frights when any such thing do's happen, and the Expiations required for negligence to purge such Crimes; such as we have no foot-steps of in any of those cases, in the Ancient Church.*

As to the first of those Cases, I have somewhat prevented my self, in what I before have shown, of their Devices of *Intinction*, sucking the Sacrament through Pipes; and, which is worst of all (out of this abundant caution) *denying the People the Cup*. Here therefore I shall mention other Cautions, such as those which tend to prevent any Fragments falling off from

from the *Bread of the Eucharist*, that no *Crumbs* may have any dishonour done to them, by being left unregarded, but either may be received or reserved.

To this end, they have altered the *Ancient Custom* of providing *common Bread*, such as is of ordinary use, for the Sacrament, and required that it be *unleavened*, because this is less apt to break into *Crumbs*, and cleaves better together in its Parts. And tho' they do not say that there is no Sacrament where leavened Bread is used, yet the *Missal* (a) affirms, That he that consecrates in this, do's grievously Sin; and here in they have raised (since the days that Transubstantiation was forming into a Doctrine of Faith) and maintained a great Controversy with the *Greek Church*, which do's not use their *Azyms*, no more than the *Ancient Church* did. They have also invented, about the same Time, and still use, those little *round Wafers* (as they are commonly called) which is that which they consecrate for the Bread of the Sacrament, and take care hereby to prevent breaking into *Crumbs*; for they never break them for distribution, but put them whole into the Communicants Mouths; whereas the *Ancient Practice* was, to provide one whole Loaf of Substantial Bread, and to divide this into parts, and break it for to be distributed among them all. But these *Hosfiola*, little Hosts, are brought to such a tenuity, that they are the next door to what they call *species*, having scarce any substance, and deserve not properly the name of Bread, as a learned Man (b) has shown. The very *Missal* (*Loc. citat. n. 7.*) supposes, that they may easily disappear, and that a *Wind* may carry them away, for that is one of the cases it mentions, (*aut vento, aut miraculo, vel ab aliquo animali accepta.*)

(a) De defectibus, c. 3. n. 3. Conscientia graviter peccat.

(b) Vossius in Theol. Theol. Diss. 19. de S. Cene Symb.

It is easy to show, that all this caution to prevent *falling Crumbs*, is perfect nonsense, according to their principles, since the True Body of Christ cannot be broken or crumbled into Bits, which is the only substance remaining; the rest, which they call *Species*, being Mathematical Lines and Colours only, and no matter under them; a whole World of them can never make up a *Crumb of Bread*, or any Fragment. And yet these are they about which such superabundant Caution is used; which are mentioned in the *Missal*.

(c) Missal. Rom.
ninus c. lib.
Missal, c. 10.
Sect. 4.

To name a few. When the Priest that celebrates do's communicate himself, it is then only that he breaks the Host into three parts, one of which he puts into the Cup; and after he has taken the other two which are upon the Patin, he is directed (c) to take the Patin, to view the Corporal, (or Cloth spread under it) to gather up the Fragments with the Patin, if there be any on it, and with his Thumb and Fore-finger of his right Hand, to wipe the Patin carefully over the Chalice, and also his Fingers, lest any Fragments remain on them.

Then for the Hosts that are reserved to another time, after the Priest has taken them off from the Corporal, and put them into the Vessel appointed for them, he is directed to mind carefully (d), lest any Fragment, the least imaginable, remain upon the Corporal; and if there be any, carefully to put them into the Chalice.

When he has taken the Cup, with the 3^d Particle of the Host put into it (e), he must purify himself, drinking some wine poured into the Cup by the Minister that attends; then with Wine and Water must wash his Thumbs and Fore-fingers over the Cup, and must wipe them with the Purificatory; then he must drink off the Oblation (wherein he washed) and wipe his Mouth and the Chalice with the Purificatory.

Such-like also are the Cautions given when the People have communicated *. If the Hosts were laid upon the Corporal, the Priest wipes it (or sweeps it) with the Patin; and if there were any Fragments on it, he puts them into the Chalice. The Minister also holding in his right Hand a Vessel with Wine and Water in it, and in his left a little Napkin (Mappulam), do's reach the Purification (to wash their Mouths) to them, a little after the Priest, and the little Napkin to wipe their Mouths.

(f) See the
Rom. Ritual, de
S. Eucharist.

The Communicants also are directed (f), after receiving, not presently to go out of the Church, or talk, or look about carelessly; nor to spit, nor read aloud Prayers out of a Book, lest the Species of the Sacrament should fall out of their Mouths.

All this is preventing Care: But now when Accidents do happen, they seem, by their ordering Matters, to be in a frigidul Concern; and strange things are to be done, if possible, to make an honorable amends.

In the last Chapter I have given the Reader some Instances of those strange Things, and will here only add two Cases which the Roman Missal provides for.

The first is, If a Consecrated Host, or any part of it, should fall to the Ground, the direction is (g), That it be reverently taken up, and the place where it fell must be cleansed, and a little scraped away, and such dust or scrapings must be put in the Holy Repository. If it fell without the Corporal upon the Napkin (Mappam) or any ways upon any Linen Cloth, such Napkin, or Linen, must be carefully washed, and that Water poured out into the Holy Repository.

(g) Missal. Rom.
de defect. Missæ,
c. 10. Sect. 15.

The second Case is, When by negligence (h) any thing of the Blood is Spilt. If it fell upon the Earth, or upon a Board, it must be licked up with the Tongue, and the place scraped sufficiently, and such scraping be burnt, and the Ashes laid up in the Repository. But if it fell upon the Altar-stone, the Priest must sup up the Drop, and the place be well washed, and that water cast into the Repository. If it fell upon the Altar-Cloths, and the Drop sunk as far as the second or third Cloth, those Cloths must be thrice washed where the Drop fell, putting the Cup underneath to receive the Water, and that Water thrown into the foresaid place. And so it directs to such washing when it falls upon the Corporal alone, or the Priest's Garments, &c.

(h) Ibid. c. 10.
Sect. 12.

I cannot but here annex also the Constitution which the Reader may find in the Appendix to the History of the Church of Peterburgh, Pag. 344. (being the first of two there set down) directing what is to be done, when any negligence happens about the Lord's Body and Blood, and how to expiate the Crime.

"When there is so great negligence about the Lord's Body and Blood, that it happens to fall downward, or into any place where it cannot be fully perceived, whether it fell, and whether any of it came to the Ground; Let the Matter be discovered as soon as may be to the Abbot or Prior, who taking some of the Friars with him, let him come to the place where this has happened; And if the Body shall have fallen, or the Blood have been spilt upon Stone, or Earth, or Wood, or Mat, or Tapestry, or such like, let the dust of the Earth be gathered, part of that Stone be scraped, part of that Wood, Mat, Tapestry, or the like,

"be cut away and cast into the Holy Repository. But if the
 "place where it fell cannot be plainly discovered, and yet it
 "appear that it fell downwards, in that place, and about the
 "place where it is thought chiefly to have fallen, let there be
 "the like gathering, Scraping, cutting away, and casting in-
 "to the Holy Repository. Then they by whose negligence
 "this has happened in the next Chapter shall humbly declare
 "their Fault, and on their naked Bodies receive Judgment
 "*(judicium nudi suscipiant)* and Penance be enjoined them,
 "either of Fasting, or Whipping, or Rehearsing so many
 "Psalms, or such like. Which Persons going back to their
 "places, from their Punishment (*de judicio*) all the priests
 "then present shall rise up, and with all devotion offer them-
 "selves to receive Punishment. Then he that holds the
 "Chapter, shall detain seven of them, which he pleases to
 "chuse, to receive the Judgment (of *whipping*) and command
 "the rest to go away. The Chapter being ended, all pro-
 "strating themselves together, shall say seven Penitential
 "Psalms in the Monastery, beginning to sing them as they go
 "out from the Chapter. Then shall follow after the Psalms,
 "the *Pater Noster*, with these Chapters and Collects. *Let*
 "*thy Mercy, O Lord, be upon us. Remember not our Iniquities.*
 "The Lord be with you. Let us pray. *Hear, O Lord, our*
 "*Prayers, and Spare the Sins of those that confess themselves to*
 "*thee; that they whose guilty Consciences do accuse them, thy mer-*
 "*ciful Pardon may absolve them.* Or that other Collect. *O God,*
 "*whose property is always to have Mercy; or such other collect*
 "for Sirs.

"But if the Blood fell upon the Corporal, or upon any
 "clean Cloth, and it be certain whether it fell, let that part
 "of the Cloth be washed in some Chalice, and the first Wa-
 "ter it was wash'd in be drunk off by the Friars; the other two
 "washings be cast into the Repository. The said Fault
 "must be discovered in the first Chapter, but they alone, by
 "whose negligence this has happened, shall receive the fore-
 "said Discipline, but all the Friars shall say over in the Mona-
 "stery all the seven Psalms, with the Chapters and Collects,
 "as was said before. If that day, the short one for the Dead
 "shall be read in the Chapter, let them first sing my words
 "going into the Church: After that the seven Psalms, as
 aforesaid..

"aforesaid. But if in any other manner a lighter negligence shall happen relating to this Sacrament, the Friar, by whose Fault it happened, shall be punished with a lighter Revenge at the discretion of the Abbot or Prior.

Thus I have given a sufficient Specimen of the strange Caution and Fears the Roman Church are under, lest any thing should happen, even to the very least Particle or Drop of the Sacrament, that is dishonourable: And indeed, their Caution is very agreeable to their Perswasions, as I have before often hinted.

But now if we turn our Eyes upon the *Ancient Church*, tho' we cannot question, either their Devotion or reverent Behaviour in all Acts of Religious Worship, and particularly in this great One; yet there is not to be found any such scrupulosities about minute things; nor such frightful apprehensions in the case of unforeseen Accidents, nor such Expiations as we have before heard of. They did not forbear to use the *Common Bread* (as I said before) tho' it might be more liable to crumble; they took their Share from one *Common Loaf*; they received the Wine without intinction, or sucking it through Pipes, &c. Which are all later Inventions, since the Faith was innovated concerning the Eucharist.

But because this is only a Negative Argument, I will therefore add a Positive one, to demonstrate that the *Ancients* were far from these Scrupulosities; and also that they came into the Church with Transubstantiation, and not before; viz. *The Practice of Communicating Infants*. It is not my Business here to prove, that this was the common Usage in the Church, from the Times of S. Cyprian at least, even to later Ages, which has been done effectually by others (i), and is acknowledged by our Adversaries.

Maldonate (k) the Jesuit owns, that it continued in the Church for six hundred Years.

And Card. Perron (l) grants, That the Primitive Church gave the Eucharist to Infants as soon as they were baptized: And that Charles the Great, and Lewis the Pious, both testify that this Custom remained in the West in their Age, that is, in the 9th Century in which they lived. But it went down lower, even to two Ages after Charles the Great. For that.

(i) See Mr. Chillingworth's Additional Treatises, in 4to.

(k) Comm. in Joan. 6. 53.

(l) De loc. August. c. 10.

that Epistle of P. Paschal 2. (which I mentioned in another Chapter) given us by *Baronius*, at the end of his *last Tome*, (*Ad Ann.* 1118. when that Pope died) wherein he forbids *Intinction* of the Bread in the Wine, and requires that the Bread and Wine should be *taken separately*; gives us also this exception, (*preter in parvulis ac omnino infirmis qui panem absorbere non possunt*) that it may be allowed to little Children, and those extremely weak, that cannot get down the Bread: Which had been a needless provision for them, if Infants had not then received the Sacrament.

This being then a certain and confessed thing, that Infants received the Eucharist, I refer it to the Conscience of any Romanist, whether he can think the *Ancients* had any of their aforesaid Fears, and nice Scrupulosities, about the Accidents that might happen to the consecrated Elements, which in that Practice could not be prevented; it being impossible, where sucking Children receive either Bread or Wine, to hinder the happening of something which the Church of Rome will call highly dishonourable to the Sacrament. For to instance in a Case which *S. Cyprian* (*m*) mentions, of a Christian little Girl, that by her Nurses Wickedness had receiv'd polluted Eread in an Idol's Temple, and afterwards was brought by the Mother, knowing nothing, into the Church to receive the Communion. He relates how the Child, when its turn came to

(*n*) *Lib. de Lapsis.*

(*n*) *Ibid.* Perstitit Diac-nus, & reluctanti licet de Sacramento Calicis infudit. Tunc sequitur singultus & vomitus; in Corpore atq; ore violato Eucharistia permanere non potuit.

receive the Cup, turned away its Face, shut its Lips, and refused the Cup. But the Deacon (*n*) persisted, and though it strove against it, did infuse into it of the Sacrament of the Cup. Then followed sighing and vomiting; the Eucharist could not remain in a Body and Mouth that had been profaned.

How would a Romanist start at the thoughts of pouring the Sacrament, as this Deacon did (who sure was a *Zuinglian*) into the Mouth of a struggling Child? But here is no mention of any concern about that, or what happened upon it; from whence it is natural to conclude, that the *Ancients* in this common Case having none of this Church's *Scruples* and *Fears*, that they had none of their *Faith*; for they must have had more *Caution*, if they had had their *Opinion* about the Eucharist.

It

It is also very observable, to confirm what I have said, that though we can trace the Custom of *Communicating Infants*, as far as to the Age when the Transubstantiating Doctrine was set on foot, and ready to be formed into an Article of Faith; yet here we are at a full stop, and can go no further, for this begat such Scruples and Fears, that made this quickly give place and vanish, which had so many Hazards attending it, and we hear no more of it since that in the *Latin Church*; but other great Churches, that have not made This an Article of their Faith, still retain the old Custom (though they err therein) of Communicating Infants. As the *Greek Churches*, the *Muscovites*, *Armenians*, *Habassins*, *Jacobites*, &c. concerning which see *Dallé de Cultib. Latin.* l. 5. c. 4. *Thomas à Jesu de Convers. gentium*, l. 7. c. 5. & c. 18. *Ludolfi Histor. Aethiop.* l. 3. c. 6. Sect. 37, 38. *Histor. Jacobitarum*, Oxon. cap. 9. See also *Father Simons Critical History of Religions*, concerning the *Georgians*, cap. 5. p. 67, 71. *Nestorians*, p. 101. *Coptics*, p. 114. *Armenians*, c. 12. p. 128.

C H A P. XV.

The Fifteenth Difference.

The Old Prayers in the Canon of the Mass concerning the Sacrament, agree not with the present Faith of the Roman Church : And their New Prayers to the Sacrament have no countenance from the Ancient Church.

(o) *De reb. Ecclesiast. cap. 22.*
Quis primus
ordinaverit nobis ignotum
est.

Auctum tamen fuisse, non
semel sed sæpius ex partibus
additis intelligimus.

(p) *Berno Ab. Augiens. de re-
bus ad Missam spectant. c. 1.*
Attamen ipsum Canonem non
unus solus composuit totum,
sed per tempora aliud aliis
interposuit vel adiecit.

(q) *Lib. 4. de Sacram. cap. 5.*
Fac nobis hanc Oblationem
adscriptam, rationabilem, ac-
ceptabilem, *Quod est Figura
corporis & sanguinis Domini
nostri Jesu Christi.*

Quam Oblationem tu Deus
in omnibus quæsumus bene-
dictam, adscriptam, &c. fa-
cere digneris, *Ut nobis cor-
pus & sanguis fiat dilectissimi tui Filii D. N. J. Christi.*

IT is to no purpose to enquire, who was the Author of the Canon of the Mass, when *Wallafridus Strabo* (o) (who lived in the middle of the 9th Century) tells us, *It was a thing to him unknown.* Seeing also he adds, *That it had been enlarged, not only once but often*; it is as vain to ask after its Age.

The same also the Abbot *Berno* (p) says, *It was not one Man that composed the Canon all of it, but at several times another interposed and added another thing.*

And as they added, so also I doubt not but they altered many things, as we may guess by that remarkable Difference, betwixt what the Author of the Book of Sacraments, under the name of *S. Ambrose* (q), cites as the Prayer in his Time, and what we now find in it. (speaking of the Oblation) it was, then, *Make this Oblation to us allowable, rational, acceptable, Which is the Figure of the Body and Blood of Christ our Lord*: Which now is turned into this Prayer, *That the Oblation may be made to us the Body and Blood of thy dear Son our Lord.*

But yet to take the Canon as now it is, we shall find the Prayers of it, not capable of being reconciled with the present Faith of the Roman Church, and with Transubstantiation. To

To give some Instances.

Thus they pray in the Canon, immediately after the words of Consecration.

Wherefore we, O Lord, thy Servants, and yet thy Holy People, being mindful, as well of the Blessed Passion, as also of the Resurrection from the Dead, and of the glorious Ascension into Heaven, of the same thy Son our Lord Jesus Christ; do offer to thy most excellent Majesty, out of thy own Donations and Gifts, a pure Sacrifice, an Immaculate Sacrifice, the Holy Bread of Eternal Life, and the Cup of Everlasting Salvation.

Upon which (Gifts) vouchsafe to look, with a propitious and serene Aspect: and to accept them, as thou didst vouchsafe to accept the Gifts of thy Child, the Righteous Abel, and the Sacrifice of our Patriarch Abraham; and the Holy Sacrifice, the immaculate Hostie, which thy High Priest Melchisedeck did offer to thee.

Almighty God, we humbly beseech thee, command these things to be carried by the Hands of thy Holy Angel to thy High Altar, before thy Majesty, that as many of us, as by this partaking of the Altar, have received the most holy Body and Blood of thy Son, may be filled with all Heavenly Benediction and Grace, by the same Jesus Christ our Lord.

Vouchsafe also to bestow on us Sinners — some part and society with thy Holy Apostles, &c. — into whose society we intreat thee to admit us, not weighing our Merit, but bestowing Pardon on us. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and bestow on us all these good things.

Z

Cat. Miss. Unde & memores, Domine, nos servi tui, sed & plebs tua sancta ejusdem Christi Filii tui D.N. tam beate passionis, necnon & ab inferis resurrectionis, sed & in cœlos gloriosæ ascensionis; *Offerimus præclaræ majestati tuæ de tuis donis ac datis, Hostiam puram, hostiam immaculatam, Panem sanctum vitæ æternæ, & Calicem salutis perpetuæ.*

Supra quæ propitio ac sereno vultu respicere digneris: & accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, & sacrificium Patriarchæ nostri Abraham, & quod tibi obtulit summus Sacerdos tuus Melchisedeck, sanctum Sacrificium, immaculatam Hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu Majestatis tuæ, ut quotquot ex hac altaris participatione Sacrosanctum Filii tui corpus & sanguinem sumperimus, omni benedictione cœlesti & gratia repleamur. Per eundem J. Christum D. N.

Nobis quoque peccatoribus — partem aliquam & societatem donare digneris cum tuis sanctis Apostolis — intra quorum nos consortium, non estimator meriti sed veniæ, quæsumus, largitor adimite. Per Christum D. N.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedixisti & præstas nobis.

Im-

A full View of the Doctrines and Practices

Quod ore sumpsimus, Domine, purâ mente capiamus : & de munere temporali fiat nobis remedium sempiternum.

Corpus tuum, Domine, quod sumpsi, & sanguis quem potavi, adhaereat visceribus meis : & præsta ut in me non remaneat scelerum macula, quem pura & sancta refecerunt Sacramenta.

Qui vivis, &c.

Immediately after all have communicated, this follows.

What we have taken with our Mouth, O Lord, may we receive with a pure Heart : and of a temporal Gift, may it be made to us an Eternal Remedy.

While the Priest is washing his Thumbs and Fore-fingers over the Cup, with Wine and Water, and wiping of them, he is bid to say ;

Let thy Body, O Lord, which I have taken, and thy Blood which I have drunk, cleave to my Entrails, and grant that the stain of my Crimes may not remain in me, whom pure and Holy Sacraments have refreshed.

Who livest, &c.

All these Prayers I have cited, the Reader must remember are *after Consecration* ; upon which immediately, according to the present Faith of the Roman Church, the Substance of Bread and Wine is destroyed, and nothing but the Species and Shadows of them remain ; and now Christ, instead of them, becomes present there in his Body, and Soul, and Divinity. This is their Faith. But it is impossible to reconcile this to those foregoing Prayers. For at the beginning of the *Canon*, they pray, * That God ~~would~~ accept and bless these Donations and Gifts, these holy undefiled Sacrifices ; that is, the Oblations of Bread and Wine, which are no more than so, till the words of Consecration.

* Supplices rogamus ac petimus uti accepta habeas & benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata.

After this (as you heard) they pray, That *this Oblation may be made to us, the Body and Blood of thy dear Son Jesus Christ*. Which do not imply a change of Substances ; for those words (*fiat nobis*) *be made to us*, may very well consist with the Oblations remaining in Substance what they were before, only beging the Communication of the Virtue and Efficacy of Christ's Passion to themselves.

And that this is the sense of the *Canon*, appears by those words after Consecration, when they say, *We offer to thy Majesty a pure Sacrifice of thy Donations and Gifts*. Which words plainly

plainly suppose, that they are in Nature what they were, God's Creatures still, not the appearance and shadow of them only. But they call them now the *Bread of Eternal Life*, and the *Cup of Salvation*; because, after they are blessed and made Sacraments, they are not now to be look'd upon as bodily Food, but as the Food of our Souls, as representing that Body of Christ, and his Passion, which is the Bread of Eternal Life.

If they had understood nothing to remain now after consecration, but Christ's *Natural Body*, they would not have called this *thy Gifts* in the Plural Number, but expressed it in the Singular, *thy Gift*. Neither can they refer to the remaining Accidents, because they are no *real Things*, and rather tell us what God has *taken away*, (the whole Substance of them) than what he has given.

But then what follows, puts it out of all doubt *; *Upon which* (still in the Plural) *look propitiouſly*. If it had been, *Look upon us propitiouſly for the ſake of Chriſt*, it had been well enough. Or, to deſire of God to look *upon theſe things propitiouſly which they offer*; if they mean (as he that made the Prayer did) that God would accept this Oblation of Bread and Wine, as he did of *Abel* and *Melchizedeck*, (which latter was indeed Bread and Wine) this had been very proper. But to make that which we offer to be Christ himſelf, (as they that believe Transubſtantiation muſt expound it) and to deſire God to look propitiouſly and benignly *upon him*, when there can be *no fear* that he ſhould ever be unacceptable to his Father, nor none can be *ſo fooliſh* as to think that Chriſt ſtands in need of our recommendation to God for acceptance, this ſenſe can never be agreeable to the Prayer.

Therefore the moſt Ancient of all the *ſpurious Liturgies*, I mean, that attributed to *Clement* in his *Conſtitutions* (r), has given us the true ſenſe of it; *We offer to thee this Bread and this Cup—and we beſeech ſhee to look favourably upon theſe Gifts ſet before thee, O God, who ſtandeſt in need of nothing; and be well pleaſed with them for the honour of thy Chriſt, &c.*

* Supra quæ propitio ac ſereno vultu reſpicere digneris.

(r) Lib. 8. c. 12.

Προσφαινομεν σοι—την εὐ-
χαιστον χη το πολυειον σα-
το.—χη εὐχαιστον σοι, ὅπως
διεφαις οὐρανίους ὁτι το
εὐχαιστον δωσα ταυτα ε-
υνομας σε ὁ ἀναγιγνεις Θεος χη
εὐδοκῶνς ἐπ' αὐτοῖς εἰς τι-
μιαν το Χριστο σο, &c.

Would it not run finely, to pray that God would be well pleased with Christ, for the honour of his Christ?

But besides the Petition, that God would look propitiously upon them, it follows in the Canon, That God would accept them, as he did the Gifts of Abel, and Abraham, and Melchisedeck. How unagreeable is this (if Christ himself be understood here) to make the Comparison for acceptance betwixt a Lamb and a Calf, or Bread and Wine, and Christ the Son of God, with whom he was always highly pleased.

But then what follows still entangles Matters more in the Church of Rome's Sense. The Prayer, That God would command these things to be carried by the hands of his Holy Angel to the High Altar above. For how can the Body of Christ be carried by Angels to Heaven, which never left it since his Ascension, but is always there? Besides the High Altar above, in the Sense of the Ancients, is Christ himself.

(s.) De celebrat. Missæ in
Bibl. Pat. 2dæ Edit. Tom. 6.
p. 1164.
In Cœlo rapitur ministerio
Angelorum confociandum
corpori Christi.

And Remigius of Auxerre tells us (s), That S. Gregory's Opinion of the Sacrament was, That it was snatched into Heaven by Angels, to be joined to the Body of Christ there. But then in the sense of Transubstantiation, what absurd stuff is here to pray, that Christ's Body may be joined to his own Body? So that there can be no sense in the Prayer, but ours, to understand it of the Elements offered devoutly, first at this Altar below, which by being blessed become Christ's Representative Body, and obtain acceptance above through his Intercession there. And thus it is fully explained, by the Author of the Constitutions (r); Let us entreat God, through his Christ, for the Gift offered to the Lord God, that the good God, by the mediation of his Christ, would receive it to his Cœlestial Altar, for a sweet smelling Savour.

(r) Lib. 8. c. 12. in initio.
Αὐτῷ ὡς τῷ Θεῷ διὰ τοῦ Χρ-
στοῦ αὐτοῦ, ὡς τῷ διὰ τοῦ
προσφορευθέντος ὡς τοῦ
Θεοῦ. ὅπως ὁ ἀγαθὸς Θεὸς
ὡς διὰ τοῦ Χρ-στοῦ αὐτοῦ εἰς τὸ
ἱερόν αὐτοῦ ἐν τῷ οὐρανῷ
ἀποδέξεται.

To put the Matter further out of all doubt, it is observable, that the *Liturgies* that go under the name of S. James, and S. Mark, do both of them mention the acceptance of the Gifts of Abel and Abraham, and the admitting them to the Cœlestial Altar, before the reciting the words of the In-
stitution,

stitution, or Consecration, (as the Roman Church calls them, by which they say the Change is made). That the Liturgy of S. Chrysostom prays, That God would receive the Oblations proposed to his Supercelestial Altar, almost in the same words, both before and after Consecration; and that he look'd upon them to be the same in substance that they were before, plainly appears by an expression after all, where he prays (u), That the Lord would make an equal division of the proposed Gifts to every one for good, according to every Man's particular need. Which cannot be understood of Christ's proper Body, (but of the consecrated Bread and Wine) which cannot admit of shares or Portions, equal or unequal.

Lastly, That S. Basil's Liturgy also, before the Consecration, prays, That the Oblations may be carried unto the supercelestial Altar, and be accepted as the Gifts of Abel, Noah, Abraham, &c. And to shew that even after the words of Institution, he did not believe them to be other things than they were before, he still calls them the Antitypes (x) of the Body and Blood of Christ; and prays, That the Spirit may come upon us and upon the Gifts proposed, to bless and sanctify them, and to make this Bread the venerable Body of our Lord God and Saviour Jesus Christ, and this Cup his Blood, the Spirit working the change.

And afterwards the Priest prays (y), That by reason of his Sins, he would not divert the Grace of his Holy Spirit from the proposed Gifts. A needless fear, if the Gifts were already Christ's Body, that the Spirit should be hindered from coming upon that, where all the Fulness of the God-head dwells bodily, by any Man's Sins.

The next Passage of the Canon increases still the difficulty to them that believe Transubstantiation. When it says, Through Jesus Christ our Lord, by whom, O Lord, thou dost always create, sanctify, quicken, bless and bestow all these good things on us. If there be no good thing remaining in the Eucharist besides Christ, when these words are said, What Sense or Truth is there in them? Can Christ, or his Body that already exists, be created anew, and be always created?

Can.

(u) Ἐν Νότῳ τῷ
περικείμενῳ πάντῃ ἡμῖν εἰς ἀ-
γαθὸν ἰσομερίων, καὶ τῷ
ἐκαστῷ ἰδίαν χρείαν.

(x) Περὶ δὲ τῆς τοῦ ἀντι-
τύπου τοῦ ἁγίου σώματος καὶ αἵ-
ματος τοῦ Χριστοῦ. — ἔλθῃ
τὸ πνεῦμα σου τὸ ἅγιον ἐφ' ἡ-
μᾶς καὶ ἐπὶ τὰ περικείμενα
δύναται πάντα, καὶ ἐνλογήσῃ
αὐτὰ, καὶ ἁγιασμοὶ καὶ ἀγαθὰ εἰς
ἃ μὲν ἀπὸ τούτων αὐτὸ τὸ τι-
μιον σῶμα, &c.

(y) Μὴ διὰ τῶν ἡμῶν ἀ-
μαρτιῶν καλῶντος τῷ χρίστῳ
τοῦ ἁγίου σου πνεύματος, ὅτι
περικείμενον δύνανται.

Can that be always *sanctified*, that was never *common*? Or, is he to be raised and quickned anew daily, that once being so raised, can die no more? &c. But that which makes the Absurdity of this Interpretation the greater, is, that they say that all this is done *to Christ by Christ* himself; as if God *by Christ* did create *Christ*; and *by Christ*, did *blefs*, and *quicken*, and *sanctify Christ*; which none but he that is forsaken of common Sense can affirm.

(2) *In Bibl. Patr. Tom. 6. p. 1165.* Per Christum Deus Pater hæc omnia non solum in exordio creavit condendo, sed etiam *semper creat* preparando & reparando: bona, quia omnia à Deo creata valde bona: creata & suis conspectibus oblata *sanctificat*, ut quæ erant simplex creatura, fiant Sacramenta: *vivificat*, ut sint mysteria: viz: *Benedicit*, quia omni benedictione coelesti & gratiæ accumulat. *Prestat nobis*, per eundem secum *sanctificantem*, qui de corpore suo & sanguine suo nobis tam salubrem dedit resectionem.

The old Interpreters of the Canon made other work of it, and supposed that the *Creatures offered to God*, remained *Creatures* still; for thus the forecited *Remigius* (2) comments upon them. *God the Father not only in the beginning*, created all these things *by Christ*, but also always creates them, *by preparing and repairing them*. Good, because all things created by Good are very good. He sanctifies those things so created and offered in his sight, *when the things that were a simple Creature, are made Sacraments*: he quickens them, so that they become *Mysteries of Life*: He blesses them, because he heaps all *Celestial Benediction and Grace* on them. He bestows them on us, *by the same Christ sanctifying them with him*, who has given to us so wholsom a repast from his *Body and Blood*.

What can be also more plain than the words of the next Prayer I mentioned, *That what we have taken with our Mouth, may of a Temporal Gift be made an Eternal Remedy*? Did ever any one call *Christ* a *Temporal Gift*, in distinction from an *Eternal Remedy*? Is it not certain that the *Oblata*, the things offered, are the *Temporal Gift*, which by our due receiving them, become eternally beneficial to us?

The last Prayer also, which begs, *That the Body and Blood of Christ may cleave to their Bowels or Entrails*, cannot be interpreted of his proper and natural *Body*; since, as the Romanists confess, this *Body* can neither touch us, nor be touched by us, as it exists in the Sacrament, much less can *cleave or stick to our Bodies*. But the *representative Body of Christ* may; and he that made this Petition first, seems to tell us his own Sense, (tho' no very wise one) that he would not have this Holy Food to pass through him, as other Meats did (and which many

many of the Ancients thought this also did) but might remain and be consumed (as S. Chrysostom's phrase is) with the Substance of his Body.

Thus I think I have demonstrated sufficiently the first thing I asserted at the beginning of this Chapter, *That the old Prayers in the Canon of the Mass, concerning the Sacrament, agree not with the present Faith of the Roman Church.*

I proceed now to shew the other thing, *That their New Prayers and Devotions to the Sacrament, have no countenance from the Ancient Church.*

I told the Reader before of their New Festival, which the Missal calls the *Feast and Solemnity of the Body of Christ*. They have suited all things answerably to it; *New Prayers, New Hymns*; and their allowed *Books of Devotion*, have an *Office of the Blessed Sacrament*, for one day of the Week, and a *New Litany*, &c. Which I shall give now some account of, and tho' all of them are not direct Prayers to it, yet they are such strains concerning it, and in such a new Stile, as has no old Example.

Thus translated in the Manual of Godly Prayers.

O God, which under the Admirable Sacrament, hast left unto us the Memory of thy Passion: grant, we beseech thee, that we may so worship the Sacred Mysteries of thy Body and Blood, that continually we may feel in us the fruit of thy Redemption.

Who livest, &c.

I believe the Ancient Church never thus prayed, that by the worship of the Sacred Mysteries, they might feel the Fruit of Christ's Redemption; but that they might so receive the Sacred Mysteries, &c. for they laid the stress upon worthy receiving, as this Church do's upon worshipping.

Missal, Rom. in Solemn. corporis Christi.

Oration.

Deus qui nobis sub Sacramen-
to mirabili passionis tue me-
moriam reliquisti: tribue, qua-
sumus, ita nos corporis & san-
guinis tui sacra Myseria ve-
nerari, ut redemptionis tue
fructum in nobis jugiter sen-
tiamus. Qui vivis, &c.

In

In an Office of the Venerable Sacrament, printed at Colen, 1591.
they are still more particular.

Ibid. p. 72. ad completor.

Deus qui gloriosum corporis
& sanguinis tui mysterium
nobiscum manere voluisti:
præsta, quæsumus, ita nos cor-
poralem præsentiam tuam
venerari in terris, ut ejus vi-
sione gaudere mereamur in coelis.

O God, who wouldst have the glorious Mystery of
thy Body and Blood to remain with us; grant, we
pray thee, that we may so worship thy corporal Pre-
sence on Earth, that we may be worthy to enjoy the
Vision of it in Heaven. Who livest, &c.

Qui vivis, &c.

Ibid. p. 44. ad primam.

Deus qui in passionis tuæ me-
moriæ panem & vinum in
corpus & sanguinem tuum
mirabiliter transmutasti; con-
cede propitius, ut qui in ve-
nerabili Sacramento tuam
præsentiam corporalem cre-
dimus, ad contemplandam
speciem tuæ celsitudinis per-
ducamur. Qui vivis, &c.

Again thus;

O God, who in memory of thy Passion didst won-
derfully change Bread and Wine into thy Body and
Blood; mercifully grant, that we, who believe thy
Corporal Presence in the Venerable Sacrament, may
be brought to the beholding of the appearance of thy
Highness.

Who livest, &c.

Richmus S. Thomæ ad Sacram Eucharistiam; Or a Rithm of
Tho. Aquinas to the Holy Eucharist.

In Missal. Rom. ad finem Orat. post Missam.

Adoro te devotè latens Deitas,
Quæ sub his figuris vere latitas.
Tibi se cor meum totum subjiçit,
Quia te contemplans totum deficit.
Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur.
Credo quicquid dixit Dei Filius.
Nil hoc verbo veritatis verius.
In cruce latebat sola Deitas,
At hic lætæ simul & humanitas:
Ambo tamen credens atque confitens,
Peto quod petivit Læro penitens.
Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.
O Memoriale Mortis Domini,
Panis vivus, vitam præstans homini;

I devoutly adore thee, O latent Deity,
Who under these Figures truly liest hid.
My Heart submits it self wholly to thee, (me.
For when it contemplates thee, it wholly fails
Sight, tast, and touch, is deceived in thee,
Hearing alone a Man may safely trust.
Whatsoever the Son of God said, I believe:
Nothing is truer than this Word of Truth.
The Deity only on the Cross was hid,
Here the Humanity also is conceal'd:
But both believing and confessing both,
I ask what the Repenting Thief desir'd.
I do not see, as Thomas did, thy Wounds,
Yet I acknowledg thee to be my God.
O make me still more to believe in thee,
On thee to place my Hope, and thee to love.
O thou Memorial of my dying Lord,
Thou living Bread, and giving Life to Men,

Præsta

Grant

*Præsta meæ menti de te vivere,
Et te illi semper dulcè sapere, &c.*

Grant that my Soul on thee may ever live,
And thou to it mayst always sweetly tast, &c.

*Another Sequence of Tho. Aquinas, which begins,
Lauda Sion Salvatorem.*

In Missal, Rom. in festo Corp. Christi.
Docti Sacris institutis,
Panem vinum in salutis
 Consecramus hostiam.
Dogma datur Christianis,
Quod in carnem transiit panis
 Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides
 Præter rerum ordinem.
Sub diversis speciebus,
Signis tantum & non rebus
 Latent res eximia.
Caro cibus, sanguis potus;
Manet tamen Christus totus
 Sub utraq; specie.
A fumente non concisus,
Non contractus, non divisus,
 Integer accipitur.
Sumit unus, sumunt mille,
Quantum isti, tantum ille;
 Nec sumptus consumitur.
Sumunt boni, sumunt mali;
Sorte tamen inequali
 Vitæ vel interitus.
Mors est malis, vita bonis;
Vide paris sumptionis
 Quam sit dispar exitus.
Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
 Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura;
Qua nec status, nec statura
 Signati minuitur, &c.

Being taught by holy Lessons, we consecrate
Bread and Wine for a saving Host.

It's a Maxim to Christians, that Bread is
changed into Flesh, and Wine into Blood.

What thou dost not comprehend, or see, a
strong Faith confirms it, besides the order
of Nature.

Precious Things lie hid under different Spe-
cies, which are Signs only, not Things.

The Flesh is Meat, and the Blood Drink, yet
Christ remains whole under each Kind.

Uncut, unbroken, undivided, he is received
whole by him that takes him.

When a thousand take him, one takes as
much as they; nor is he consumed in
taking.

The Good and Bad both take him, but their
Lot is unequal in Life and Death.

He is Death to the Bad, and Life to the Good;
behold an unlike end of a like taking.

When the Sacrament is broken,
Be not stagger'd, but remember,
There is as much in a Particle
As the whole covers.

Here is no division of the thing,
Only a breaking of the Sign;
Whereby neither the State nor Statute of
the thing signified is diminished, &c.

*Another Hymn of the same Author, which begins,
Pange lingua gloriosi.*

*In Breviar. Rom. in
festo Corp. Christi.*

In supremæ nocte coenæ
Recumbens cum fratribus,
Observata lege plenè
Cibis in legalibus ;
Cibum turbæ daodenæ
Se dat suis manibus.
Verbum caro, panem verum
Verbo carnem efficit,
Fitq; sanguis Christi merum,
Et si sensus deficit
Ad firmandum cor sincorum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui :
Et antiquum documentum
Novo cedat ritui :
Bractes fides supplementum
Sensuum defectui, &c.

*Thus translated in the Manual of
Godly Prayers.*

At his last Supper made by Night,
He with his Brethren takes his Seat,
And having kept the Ancient rite
Using the Laws prescribed Mear ;
His twelve Disciples doth invite,
From his own Hands himself to eat.
The Word made Flesh, to words imparts
Such strength, that Bread his Flesh is made,
He Wine into his Blood converts ;
And if our Sense here fail and fade,
To satisfy Religious Hearts,
Faith only can the Truth persuade.

Then to this Sacrament so high,
Low reverence let us now direct,
Old Rites must yield in dignity
To this, with such great Graces deckt :
And Faith will all those Wants supply,
Wherein the Senses feel defect, &c.

*In another Hymn of Th. Aquinas, which begins, Verbum supernum prodiens,
they pray thus to the Sacrament.*

In Breviar. Rom. in Festo Corp. Christi.

O salutaris Hostia,
Quæ Cœli pacis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

O saving Host, that openest Heaven's Door,
Th' Arms of our Foes, do us enclose :
Thy strength we need ; O help with speed,
We humbly thee implore.

There was published at *Paris*, with the approbation of
three *Dollors* of the Faculty there, *An. 1669.* a little Book in
French, called, *Pratique pour Adorer le tres Saint Sacrament
de l'Autel* : Or, *a Form for the Adoration of the most Holy Sa-
crament of the Altar.* Which begins thus :

Praised and adored be the most Holy Sacrament of the Altar.

And then adds ;

Whosoever shall say these Holy Words, [*Praised be the
most Holy Sacrament of the Altar*] shall gain an hundred days
of

of Indulgences; and he that do's reverence, hearing them repeated, as much. He that, being confessed and communicated, shall say the above-said words, shall gain a Plenary Indulgence; and the first five times that he shall say them, after his having been Confessed and Communicated, he shall deliver five of his Friends-souls, whom he pleases, out of Purgatory.

Then follows the *Form for honouring the Holy Sacrament*, consisting of two Prayers, as follows, (which I shall set down in Latin and English, because I find them in the *Hours of Sarum*, Fol. 66. and in the *S. Litania variae*, p. 44. printed at *Colen*, 1643. The first of them has this Rubrick before it in the *Hours of Salisbury*. *Our Holy Father the Pope, John xxii. hath granted to all them that devoutly say this Prayer after the Elevation of our Lord Jesu Christ, three thousand days of Pardon for deadly Sins*).

Anima Christi sanctifica me.

Corpus Christi salva me.

Sanguis Christi inebria me.

Aqua lateris Christi lava me.

(*Hor. Sar. Splendor vultus Christi illumina me.*)

Passio Christi conforta me.

(*H. Sar. Sudor vultus Christi virtuosissimi sana me.*)

O bone Jesu exaudi me.

Intra vulnera tua absconde me.

Ne permittas me separari à te.

Ab hoste maligno defende me.

In hora mortis meæ voca me,

Et jube me venire ad te;

Ut cum sanctis tuis laudem te

In sæcula sæculorum. Amen.

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water of Christ's Side, wash me.

Passion of Christ, comfort me.

O good Jesus hear me.

Within thy Wounds hide me.

Suffer me not to be separated from thee.

From the malicious Enemy defend me.

In the Hour of my Death call me,

And command me to come to thee,

That with thy Saints I may praise thee,

For evermore. Amen.

At the Elevation of the Mass.

Hor. sic. us. Sar. Ibid.

Ave verum corpus natum

De Maria Virgine;

Vere passum, immolatum

In cruce pro homine:

Cujus latus perforatum

Unda fluxit sanguis.

Esto nobis præagium

Mortis in examine.

O Clemens, O pie,

O dulcis Fili Mariæ.

Thus translated in the Manual of Godly Prayers.

All hail true Body, born of

the Blessed Virgin Mary;

Truly suffered and offered upon the

Cross for Mankind:

Whose Side, pierced with a Spear,

yielded Water and Blood.

Vouchsafe to be received of us

in the Hour of Death.

O good, O Jesu; Son of the Blessed

Virgin, have mercy on me.

A full View of the Doctrines and Practices

After this, the *French Form* adds what follows.

"These two good Prayers were found in the Sepulchre of our Lord Jesus Christ in *Jerusalem*; and whosoever carries them about him with Devotion, and in Honour of our Lord Jesus Christ, shall be delivered from the Devil, and from sudden Death, and shall not die of an ill Death. He shall be preserved from Pestilence, and all infectious Diseases. No Sorcerer, nor Sorcery, shall be able to hurt him or her, that has these two good Prayers about them. The Fire from Heaven shall not fall upon the House where these Prayers are rehearsed with devotion. A Woman with Child, saying them devoutly, shall be brought to Bed, without any danger of her own, or her Child's Death. Lightnings and Thunders shall not fall upon the Houses where these Prayers are rehearsed with Devotion. Such a one shall not die without Confession, and God will give him Grace to repent of his Sins.

Now I will add a Specimen of Litanies of the Sacrament.

Litanie de Sacramentis

S. Litanie

varia p. 30.

— Panis vivus qui de Cœlo descendisti —
Deus absconditus & Salvator —
Frumentum Electorum —
Vinum germinans Virgines —
Panis pinguis & delicia Regum —
Juge Sacrificium —
Oblatio munda —
Agnus absq; macula —
Mensa purissima —
Angelorum Esca —
Manna absconditum —
Memoria mirabilem Dei —
Panis Super substantialis —
Verbum caro factum habitans in nobis —
Hostia Sancta —
Calix Benedictionis —

Miserere nobis.

Mysterium

The Litany of the Sacrament in the Manual aforesaid.

— Living Bread that didst descend from Heaven —
God hidden, and my Saviour —
Bread-Corn of the Elect —
Wine budding forth Virgins —
Fat Bread, and the delight of Kings —
Continual Sacrifice —
Pure Oblation —
Lamb without spot —
(Manual adds) *Table of Proposition* —
Most pure Table —
Food of Angels —
Hidden Manna —
Memorial of God's wonderful Works —
Super substantial Bread —
Word made Flesh and dwelling in us —
Holy Host —
Chalice of Benediction —

Have mercy on us.

Mystery

Mysterium fidei _____
 Præcellum & venerabile Sacramentum _____
 Sacrificium omnium Sanctissimum _____
 Vere propitiatorium pro vivis & de-
 functis _____
 Cœleste Antidotum, quo à peccatis præ-
 servamur _____
 Stupendum supra omnia miraculum _____
 Sacratissima Dominicæ passionis com-
 memoratio _____
 Donum transcendens omnem plenitudi-
 nem _____
 Memoriale præcipuum divini amoris _____
 Divinæ affluentia largitatis _____
 Sacrosanctum & augustissimum myste-
 rium _____
 Pharmacum immortalitatis _____
 Tremendum & vivificum Sacramentum _____
 Panis omnipotentia verbi caro factus _____
 Incruentum Sacrificium _____
 Cibum & convivium _____
 Dulcissimum convivium, cui assistunt An-
 geli ministrantes _____
 Sacramentum Pietatis _____
 Vinculum Charitatis _____
 Offerens & Oblatio _____
 Spiritualis dulcedo in proprio fonte de-
 gustata _____
 Refectio animarum Sanctarum _____
 Viaticum in Domino morientium _____
 Pignus futuræ gloriæ, &c. _____

Miserere nobis.

Mystery of Faith _____
 Most high and venerable Sacrament _____
 Sacrifice of all other most Holy _____
 Truly propitiatory for the Quick and
 Dead _____
 Heavenly Antidote, whereby we are
 preserved from Sin _____
 Miracle above all other astonishing _____
 Most sacred Commemoration of our
 Lord's Death _____
 Gift surpassing all Fulness _____
 Chief Memorial of Divine Love _____
 Abundance of Divine Bounty _____
 Holy and most Majestical Mystery _____
 Medicine of Immortality _____
 Dreadful and Life-giving Sacrament _____
 Bread by the Word's Omnipotence made
 Flesh _____
 Unbloody Sacrifice _____
 Meat and Guest (Manual omits) _____
 Most sweet Banquet, whereat the Mi-
 nistring Angels attend _____
 Sacrament of Piety _____
 Bond of Charity _____
 Offerer and Oblation _____
 Spiritual sweetness tasted in its proper
 Fountain _____
 Refection of Holy Souls _____
 Viaticum of those who die in our Lord
 Pledge of future Glory, &c. _____

Have mercy on us.

This is enough to shew into what strains of Devotion the
 present *Roman Church* now runs, since Transubstantiation is an
 Article of its Faith. I deny not that these Prayers are very
 natural if that Doctrine were true; and I would fain have a
 good Reason assigned, why, if this Doctrine was believed of
 old, this was not the way of the *Primitive Devotion*: If they
 affirm that it was, it lies upon them to produce the evidence.
 But then let me tell them before-hand, that we will not be
 sham'd off with a *Rhetorical Prosopopœia* of an Author, un-
 der the name of *S. Denis the Areopagite* (which has been the
 only thing I have seen alledged, and as often answered) whose
 Authority neither cannot be considerable to us, who remem-
 ber that he was first produced and shown to the World by He-
 reticks, and rejected by the Orthodox.

C H A P. XVI.

The Sixteenth Difference.

Our Ancient Roman-Saxon Church differed from the present Roman Church, in the Article of Transubstantiation and Corporal Presence.

THIS is the Last Difference I shall mention, tho' not the least; but a very material confirmation of what I have been all along proving, That there is no consent of the Ancient Church with the present Roman Church, in their Faith and Opinions about the Eucharist; when we shall find, that even our own *Old English Church*, that had received most of its Instructions in Christianity from the Roman, and in many other things agreed with what it now professes, yet in this widely differ'd from it.

This plainly argues one of these two things, either that the *then Roman Church*, had not the Opinions of the present Church in these Matters and so did not propagate them to us; (which cannot be said, when we remember the busy Disputes about these Matters in the 9th Century, tho' they were not yet come to a determination); or else, that when the Roman Church warped, and generally espoused a New Doctrine which the Ancient Fathers were strangers to, we still kept our Ground, and did not suffer our selves to be perverted, but held to the Ancient Belief.

This is the Truth of our Case, as appears by a noble Remain of an *Easter Sermon* (about 700 Years old) in the Saxon Tongue, among other Catholick Homilies that were to be read yearly in the Church, It was produced in the last Age in the Saxon with a Translation in our English Tongue; (printed by *John Day*) it was since put, with the same Translation, by Mr. Fox into his *Martyrology* *, and has been set forth with a Latin Translation by the Learned *Abr. Whelock*, in his *Saxon Edition* of *Bede's Ecclesiastical History*, p. 462. printed

* Vol. 2. p. 380.
1st Edition.

printed at *Cambridge* 1644. out of which I shall transcribe as much as will serve to prove our Assertion, softning the harshness of the Phrases of the last Age, and expressing the sense in words more easily understood.

The Easter Sermon begins thus :

“**M**EN Beloved, you have been often discoursed to, concerning our Saviour’s Resurrection, how he, after his Passion on this Day, rose powerfully from the Dead. Now we shall, by God’s Grace explain something to you about the Holy Eucharist, which this day we are bound to frequent, and instruct your understanding about this Mystery, both according to the Old and New Testament, that no doubting may disturb you concerning this Life-giving Banquet. —————

The Sermon goes on with an account of the Jewish Passover, and the Application of those things to the Eucharist, which I omit ;

“ ————— Christ, before his suffering, consecrated Bread, P. 469.
“ and distributed it to his Disciples, saying thus, *Eat this Bread, it is my Body, and do this in remembrance of me* : Also he Consecrated Wine in a Cup, and said, *Drink ye all of this, This is my Blood which is shed for many for the Remission of Sins*. The Apostles did, as Christ commanded, they consecrated Bread and Wine for the Eucharist. And to his memory also afterward every one of their Successors, and all Christ’s Priests, According to Christ’s Command, by the Apostolical Benediction, did consecrate Bread and Wine in his Name. Now Men have often disputed, and do it P. 470.
“ still, How that Bread which is prepared of Corn, and is baked by the heat of Fire, can be changed into Christ’s Body ; and how that Wine which is pressed out of many Grapes, by any blessing of it, can be changed into our Lord’s Blood ? Now to such Men, I answer, that some things are spoken of Christ by *signification*, some others by a *known thing* : It is a true thing, and known, that Christ was born of a Virgin, and voluntarily suffered Death, and was buried, and this

"this Day rose from the Dead. He is called *Bread*, and a
 " *Lamb*, and a *Lion*, and otherwise, by *signification*. He is
 " called *Bread*, because he is our Life, and the Life of Angels.
 " He is called a *Lamb*, for his Innocency. A *Lion*, for his
 " Strength, whereby he overcame the strong Devil. Yet
 " notwithstanding, according to true Nature, Christ is nei-
 " ther *Bread*, nor a *Lamb*, nor a *Lion*. Wherefore then is
 " that Holy Eucharist called *Christ's Body*, or *his Blood*, if it
 " be not truly what it is called? Truly the Bread and Wine,
 " which are consecrated by the Mass of the Priests, show one
 " thing outwardly to Mens Senses, and another thing they de-
 " clare inwardly to believing Minds. Outwardly, Bread and
 " Wine are seen both in appearance, and in tast; yet they
 " are truly after Consecration Christ's Body and Blood,
 " by a *Spiritual Sacrament*. An Heathen Child is Baptized,
 " yet he altereth not his outward shape, though he be chan-
 " ged within. He is brought to the Font full of Sin through
 " Adam's Disobedience, but he is washed from all his Sins in-
 " wardly, tho' he has not changed his outward Shape. So al-
 " so that Holy Font-Water, which is called the Well-spring
 " of Life, is like in Nature (*in specie*) to other Waters, and
 " is subject to corruption; but the Power of the Holy Ghost,
 " by the Priest's Blessing, comes upon that corruptible Wa-
 " ter; and after that, it can wash both Body and Soul from
 " all Sins, by spiritual Power. We see now in this one Crea-
 " ture two things: that, whereby, according to true Nature,
 " it is corruptible Water, and that whereby, according to
 " the Spiritual Mystery, it has a saving Power. So also, if
 " we look upon that Holy Eucharist according to a corporeal
 " Sense, then we see that it is a Creature corruptible and
 " changeable; but if we own a spiritual Power there, then
 " we understand that Life is in it, and that it confers Im-
 " mortality on those that tast it by Faith. There is a great
 " difference betwixt the insible Vertue (and Power) of this
 " Holy Eucharist, and the visible appearance of its proper
 " Nature. By its Nature it is corruptible Bread, and corrup-
 " tible Wine; and by the Virtue of the Divine Word, it
 " is *truly* the Body and Blood of Christ; yet not *corporally* so,
 " but *spiritually*. There is much difference betwixt that Bo-
 " dy which Christ suffer'd in, and that Body which is con-
 " secrated

“secrated for the Eucharist. The Body that Christ suffer’d
 “in, was Born of the Flesh of *Mary*, with Blood and Bones,
 “with Skin and Nerves; animated by a rational Spirit in hu-
 “mane Members: but his *Spiritual Body*, which we call the
 “Eucharist, is collected from many grains of Corn, without
 “Blood and Bone, without Member or Soul: wherefore
 “there is nothing in it to be understood *Corporeally*, but all
 “is to be understood *Spiritually*. Whatsoever is in that Eu-
 “charist which restores Life to us, this is from Spiritual Vir-
 “tue, and from Invisible Operation. Therefore that Holy
 “Eucharist is called a Sacrament, because one thing is there
 “seen, and another thing understood: that which is there seen
 “has a *bodily Nature*, that which we understand in it has a
 “*Spiritual Virtue*. The Body of Christ, that suffered Death, P. 472.
 “and rose from the Dead, henceforth dies no more, but is
 “eternal and impassible. That Eucharist is Temporary, not
 “Eternal; it is corruptible, and capable of division into mi-
 “nute Parts; it is chewed with the Teeth, and sent into the
 “draught: yet it will be true, that according to *Spiritual Vir-*
 “*tue*, it is whole in every part: Many receive that Holy Bo-
 “dy, yet according to the Spiritual Mystery, it will be whole
 “in every part. Tho’ some receive a lesser part of it, yet
 “there will not be more virtue in the greater part than in the
 “lesser, because it will be whole in all Men according to the
 “invisible virtue. This Sacrament is a *Pledg*, and a *Type*; the
 “Body of Christ is *the Truth*: We keep this Pledg Sacra-
 “mentally, till we come to the Truth it self; and then is
 “the Pledg at an end. It is indeed, as we said before, Christ’s
 “Body and his Blood, but not *Corporeally*, but *Spiritually*. Do
 “not dispute, how this can be effected, but believe it firmly,
 “that so it is.

*Here follow some idle Visions, which that credulous Age were
 fond of, but are nothing to the purpose, and therefore I omit
 them.*

“—— Paul the Apostle speaketh of the old Israelites P. 473.
 “writing thus in his Epistle to the Faithful. *All our Fore-fa-*
 “*thers were baptized in the Cloud and in the Sea; and all ate the*
 “*same Spiritual Meat, and all drank the same Spiritual Drink,*
 “for

P. 474.

“for they drank of that spiritual Rock, and that Rock was
 “Christ. That Rock, from whence the Water then flowed,
 “was not Christ in a *Corporal Sense*, but it signified Christ,
 “who declared thus to the Faithful, *Whoever thirsteth, let him*
 “*come to me and drink, and from his belly shall flow living Wa-*
 “*ter. This he said of the Holy Ghost, which they that Believed*
 “*on him, should receive.* The Apostle Paul said, that the Peo-
 “ple of Israel ate the same spiritual Meat, and drank the same Spi-
 “ritual Drink, because the heavenly Food that fed them for
 “forty Years, and that Water that flowed from the Rock,
 “signified Christ’s Body and Blood, which are now dayly of-
 “fered in the Church of God. It was the same which we
 “offer to day, not corporally, but *spiritually*. We told you
 “before, that Christ consecrated Bread and Wine for the
 “Eucharist before his Passion, and said, *This is my Body, and*
 “*my Blood* : he had not yet suffered, and yet he changed,
 “by his invisible Power, that Bread into his Body, and that
 “Wine into his Blood ; as he did before in the Wilderness,
 “before he was born Man, when he turned the heavenly Food
 “into his Flesh, and that Water flowing from the Rock into his
 “Blood. Many Persons ate of the Heavenly Food in the Desert,
 “and drank of the Spiritual Drink, and yet, as Christ said, are
 “dead. Christ meant not that Death which no Man can avoid,
 “but he understood eternal Death, which several of that Peo-
 “ple, for their Unbelief, had deserved. *Moses and Aaron*, and
 “several others of the People that pleased God, ate that hea-
 “venly Bread, and did not die that everlasting Death, tho’
 “they died the common Death. They saw that the heavenly
 “Food was visible and Corruptible ; but they understood
 “that visible thing *spiritually*, and they tasted it *spiritually*.
 “Jesus said, *Who so eateth my Flesh, and drinketh my Blood,*
 “*hath Eternal Life* : He did not command them to eat that
 “Body which he had assumed, nor to drink that Blood which
 “he shed for us ; but by that Speech, he meant the Holy Eu-
 “charist, which is *spiritually* his Body, and his Blood ; and who-
 “soever tasteth this, with a believing Heart, shall have that
 “Eternal Life. Under the old Law, the Faithful offered di-
 “vers Sacrifices to God, which had a future signification
 “of the Body of Christ, which he hath offered in Sacrifice
 “to his heavenly Father for our Sins. This Eucharist which
 “is

“is now consecrated at God’s Altar, is a Commemoration of
“the Body of Christ which he offered for us, and of his
“Blood which he shed for us: As he himself commanded,
“*Do this in remembrance of me.* Christ once suffered by him-
“self; but yet his Passion by the Sacrament of this Holy Eu-
“charist, is daily renewed at the Holy Mass. Wherefore
“the Holy Mass is profitable very much both for the Living,
“and also for the Dead, as it hath been often declared, &c.

*The rest of the Sermon being of a moral and allegorical Nature,
I omit.*

Besides this Sermon in Publick, we have also
two other Remains of *Elfrike* the Abbot in the
Saxon Tongue*, which speak the very same
Sense, and deserve to be inserted as far as they
concern this Argument of the Eucharist, and the
change made in it.

* *Published at the end of the
foresaid Sermon, printed by John
Day. Also in the Notes on
Bede’s Eccl. Hist. p. 332, 333,
334.*

The first is an *Epistle to Wulfine Bishop of
Shyrburn*, in which is this Passage.

“_____ The Eucharist is not the Body of Christ corpo-
“rally, but *spiritually*: not the Body in which he suffered,
“but that Body when he consecrated Bread and Wine for the
“Eucharist, the night before his Passion, and said of the
“Bread he Blessed, *This is my Body*; and again of the Wine
“he blessed, *This is my Blood, which is shed for many for the*
“*Remission of Sins.* Now then understand, that the Lord,
“who was able to change that Bread before his Passion into
“his Body, and that Wine into his Blood, *Spiritually*; that
“the same (*Lord*) by the Hands of the Priests, daily conse-
“crates Bread and Wine for his Spiritual Body, and for his
“Spiritual Blood.

The second, an *Epistle of Elfricke to Wulstane Arch-Bishop of York*, in which, among other things (against too long reserving the Eucharist,) he says thus:

Vid. p. 334.
Hist. Ecclesi.
Sax. Lat. Beda.

“Christ himself consecrated the Eucharist before his Passion; he blessed Bread, and brake it, saying thus to his Apostles, *Eat this Bread, it is my Body*: and again he blessed the Cup, filled with Wine, and spake thus to them, *Drink ye all of this, it is my Blood of the New Testament, which is shed for many for the Remission of Sins*. Our Lord, who consecrated the Eucharist before his Passion, and said; that Bread was his Body, and Wine truly his Blood, he also daily consecrates, by the Priests hands, Bread for his Body, and Wine for his Blood, in a Spiritual Mystery, as we read in Books. [Yet notwithstanding that Lively Bread is not the same Body in which Christ suffered, nor that Holy Wine the Blood of our Saviour (which was shed for us) in bodily thing (*or sence, in re corporali*) but in a Spiritual sence (*in ratione spirituali*.) That Bread indeed was his Body, and also that Wine his Blood, just as that heavenly Bread which we call Manna (which fed God’s People forty Years) viz. was his Body, and that clear Water was his Blood that then flowed from the Rock in the Wilderness.] As *Paul* writes in his Epistle, They all ate the same spiritual Meat and drank the same spiritual Drink, &c. The Apostle that says, what you have heard, They all ate &c. he do’s not say, *corporally*, but *spiritually*. Christ was not as yet born, nor his Blood shed: then it was the People of *Israel* did eat that Spiritual Meat, and drank of that Rock; neither was that Rock Christ Corporeally tho’ he spake so. The Sacraments of the Old Law were the same, and did spiritually signify that Sacrament (or Eucharist) of our Saviour’s Body, which we now consecrate.

This Last Epistle *Elfricke* wrote first in the Latin Tongue to *Wulstane*, containing, tho’ not word for word, yet the whole Sence of the English Epistle; and that Paragraph of it which I have inclosed between two Brackets, was look’d upon as so disagreeable to the present Faith of the Roman Church,

Church, that some had rased them out of the Worcester Book; but the same Latin Epistle being found in Exeter Church, it was restored.

I was once about to have added some Citations here out of *Bertram's Book*, (*de corpore & sanguine Domini*) out of which many passages in the Saxon Sermon foregoing, were taken. But they are so many, that I must have transcribed, and the Book it self is small, and so well worth the reading, especially with the late Translation of it into English, and a Learned Historical Dissertation before it, giving a large account of the Difference betwixt his Opinion, and that of Transubstantiation (printed *An 1686*) that I shall rather refer the Reader to it, where he may abundantly satisfy himself.

Instead of it, I will only add one Testimony more out of *Rabanus* Arch-bishop of *Mentz*, in an Epistle to *Heribaldus* *. * Epist. ad Herib. c. 33. de Eucharist. Which we are beholden to the Learned *Baluzius* for giving it us entire, (in *Appendice ad Reginonem*, p. 516.) a Passage having been rased out of the *Manuscript*, out of which it was first published. Thus he says;

As for the Question you put, Whether the Eucharist, after it is consumed and sent into the Draught as other Meats are, do's return again into its former Nature, which it had before it was consecrated on the Altar; This Question is superfluous, when our Saviour himself has said in the Gospel, Every thing that entreteth into the Mouth, goeth into the Belly, and is cast out into the Draught. The Sacrament of the Body and Blood, is made up of things Visible and Corporeal, but effects the Invisible Sanctification both of Body and Soul. And what reason is there, that what is digested in the Stomach, esse quod sumitur de altari] cui errori quantum potuimus, ad *Egilium Abbatem* scribentes, de corpore ipso quid verè credendum sit, aperuimus.

Quod autem interrogastis, utrum Eucharistia postquam consumitur & in secessum emittitur, more aliorum ciborum, iterum redeat in naturam pristinam quam habuerat, antequam in Altari consecraretur, superflua est hujusmodi Quæstio, cum ipse Salvator dixerit in Evangelio, Omne quod intrat in os, in ventrem vadit, & in secessum emittitur. Sacramentum Corporis & Sanguinis ex rebus visibilibus & corporalibus conficitur, sed invisibilem tam corporis quàm animæ efficit sanctificationem. Quæ est enim ratio, ut hoc quod stomacho digeritur, & in secessum emittitur, iterum in statum pristinum redeat, cum nullus hoc unquam fieri asseruerit? Nam quidam nuper de ipso Sacramento corporis & sanguinis Domini non ritè sentientes dixerunt, hoc ipsum corpus & sanguinem Domini quod de Maria Virgine natum est, & in quo ipse Dominus passus est in Cruce, & resurrexit de Sepulchro, [Idem

and

and sent into the Draught, shou'd return into its pristine State, seeing none has ever asserted that this was done? Some indeed of late, not thinking rightly of the Sacrament of our Lord's Body and Blood have said (*which are the very words of Paschasius, whom he opposes*) that the very Body and Blood of our Lord, which was born of the *Virgin Mary*, and in which our Lord suffered on the Cross, and rose again out of the Grave, [*is the same that is taken from the Altar*]; which Error we having opposed as we were able, writing to the Abbot *Egilo*, and declared what ought truly to be believed concerning the Body it self.

That which he calls here an *Error*, is an *Article* now of the *Romish Faith*, which some *Zealous Monk* meeting withal, and not enduring it should be condemned as an Error, that the same Body which was born of the *Virgin*, &c. is the same that we receive at the Altar, scraped out those words which I have inclosed between the Brackets; and we may securely trust our Adversaries in this Matter, who have skill enough to know what Assertions make for them, and what against them.

C H A P. XVII.

The CONCLUSION.

That the Doctrine of Transubstantiation has given a new occasion to the Enemies of Christian Religion to blaspheme. It is so great a stumbling-block to the Jews, that their Conversion is hopeless, whilst this is believed by them to be the Common Faith of Christians. That tho' the Church of Rome will not hearken to us, yet they may be provoked to emulation by the Jews themselves, who have given a better account of Christ's Words of Institution, and more agreeable to the Fathers, than this Church has; and raised unanswerable Objections against its Doctrine.

HAVING considered, in the foregoing Chapters, the Sense of the Ancient Church about Matters relating to the Eucharist, and Transubstantiation, from their own Writings; and found that their Assertions are inconsistent with the Belief of the present Roman Church; and that their Practices are not to be reconciled thereunto. Having also made an Enquiry into the Ancient forms of Devotion, relating to the Eucharist, remaining still in this Church, and found them to speak a Language, which has a Sense agreeing indeed with that of the Ancients, but no Sense at all, when the Doctrine of Transubstantiation is supposed, and those Prayers to be interpreted by it, &c.

I shall now, for a Conclusion, take a view also of the principal Enemies of the Christian Faith; which will afford a convincing Evidence, that the Roman Doctrine is Novel, and a stranger to the Ancient Christians.

It is sufficiently known, that the Adversaries of Christianity took all the occasions possible, and whatsoever gave them any colour to reproach the Faith and Worship of Christians, and to make their Names odious. Nothing that looked strange and absurd in either, escaped, being taken notice of by such as *Celsus* and *Porphyry*, *Lucian* and *Julian*, among the Heathens,

Heathens, and such as *Trypho* among the Jews. They curiously examined and surveyed what they taught and practised, and whatsoever they thought to be foolish and incredible, they, with all their wit and cunning, endeavoured to expose it. So, they did with the Doctrines of the *Trinity, the Eternal Generation of the Son of God, his Incarnation, his Crucifixion* especially, and *our Resurrection*. Neither were they less praying into the *Christian Mysteries and Worship*, which they could not be ignorant of, there being so many Deserters and Apostates in those Times of Persecution, who were well acquainted with them; and by threatnings and fear of torment if there were any thing secret were likely to betray them. Not to insist upon this, that the great Traducer of Christians, I mean *Julian*, was himself once initiated in their Mysteries, and so could not be Ignorant of what any of them were; and has in particular laught at their Baptism, that Christians should sanify a purgation thereby from Great Crimes.

Yet, after all this, they took no occasion from the Eucharist to traduce them; tho, if Christians then had given that adoration to it, that is now paid in the Roman Church, and if they had declared, either for a *Corporal Presence*, or an *oral Manducation* of him that was their God, they had the fruitfulest Subject in the World given them, both to turn off all the Objections of the Christians against themselves, for worshipping senseless and inanimate things; and also to lay the most plausible Charge of folly and madness against them, which their great Orator * had pronounced, before Christianity was a Religion in the World. *Can any Man be supposed so mad, to believe that to be a God which he eats?*

A Learned Romanist † affirms, of the Ancient Christians, *That they did testify their eating the Flesh, and drinking the Blood of their Lord God in their Discourses of the Eucharist*. Which is true indeed, taking this eating and drinking in the Sacramental Sence we do; and so their Adversaries must needs understand their meaning. Otherwise (without a Miracle to hinder it) what he acknowledges in the same place, could never

* *Cicero, l. 3. de Nat. Deorum.*
Ecquem tam ammentem esse
putas, qui illud quo vesca-
tur, Deum credat esse?

† *Rigaltius notis ad Tertal.*
lib. 2. c. 5. ad Oxorem.
Se id facere in Eucharisticis
suis testarentur.

never be true, (a) *That among so many Reproaches of those that accused Christians of Impiety, for not having Altars nor Sacrifices, and among so many false Brethren that were Turn-coats, yet there were none that made this an Accusation against them, that they ate the Flesh of their God and Lord, and drank his Blood.*

We have this ingenuous confession of Bellarmine himself (*), *That we might be accounted truly Fools, if without the Word of God, we believed the true Flesh of Christ to be eaten with the Mouth of our Bodies.* But whether with or without the Word of God they believed such a corporal eating of Christ's Flesh, had been all one to the Heathens, if they knew that this was their Belief, and it would rather have strengthened their Reproach, if they knew that they were bound thus to believe. But then what he adds is very remarkable, *That Infidels always counted this a most foolish Paradox, as appears from Averroes and others.* I believe indeed, that they must always count this a foolish Paradox, which Averroes charged Christians withal, in that known Saying of his (b): *That he found no Sect worse, or more foolish, than the Christians, who tear with their Teeth, and devour that God whom they worship.* But why was not this cast always in the Teeth of Christians, if this was always their professed Doctrine? Was Celsus, or Julian, or Lucian, less sagacious, or less malicious than Averroes, that not a word of this foolish Paradox was ever so much as hinted by them to the reproach of Christians then?

But the Cardinal has instanced the most unluckily in the World, in naming only Averroes for this Calumny, when all acknowledge that this Philosopher, & P. Innocent 3. (who establish'd *Transubstantiation*) lived in the same Age; and some very learned Men prove, from the Arabian Accounts, that those two were Contemporaries. And as for his [*& aliis*] others, I should be glad

(a) *Ibid.* Observandum vero, inter tot propra & convitia accusantium Christianos impietatis, eò quod neq; aras haberent neq; sacrificarent, interq; tot fratrum perfidorum transfugia, non extitisse qui Christianos criminarentur, quod Dei ac Domini sui carnes ederent, sanguinem potarent.

(*) *De Eucharist.* l. 2. c. 12. Verè stulti haberi possemus, si absq; Verbo Dei crederemus veram Christi carnem ore corporali manducari.

Nam id semper infideles stultissimum paradoxum astimabant, ut notum est de Averroes & aliis.

(b) Se Sectam Christianà deteriorem aut ineptiorem nullam reperire, quam qui sequuntur, ii quem colunt Deum dentibus ipsi suis discerpunt ac devorant.

to see any named, that urged what *Averroes* did to the Christians reproach, before the days of *Berengarius*.

(c) *Hottinger in Eucharistia* d. 37. s. 14. p. 220.
Abundum Edria ita scribit,
 verba autem *Isa* (sic *Arabes*
Christum vocant) super quo
 pax, *Qui edid carnem meam &*
bibit sanguinem, &c. *Christiani*
lucraliter intelligunt. Atq;
 sic *Christiani* atrociores sunt
 in *Christum* quam *Judæi*.
Illi enim Christum occisum
reliquerunt; hi carnem ejus
edunt & sanguinem bibunt, quod ipso teste experientia, trauulentius est.

(d) *Ibid.* *Josiph. Albo de*
Ikharim, lib. 3. cap. 25.
 Nam panis est corpus *Dei*
 ipsorum. Aiunt enim corpus
Jesu quod est in *Coelis*, ve-
 nire in *Altare* & vestiri pane
 & vino, post pronunciata
 verba, *Hoc enim est Corpus*
meum, à sacrificulo, qualiscun-
 que ille demum fuerit, siue
 pius siue impius, & omnia
 heri Corpus unum cum cor-
 pore *Messæ*, &c.

—Repugnant hic omnia
 intelligibilibus primis, & ipsis
 etiam sensibus.

And now we are told, that it is a common Bye-word to reproach a Christian by among the Turks, to call him *Mange Dieu*.

All these took their rise plainly from *Transubstantiation*, and not from the Faith of the Ancient Church: For if one of it (e) may speak for the rest, the Old Christians agreed in the Abhorrence, and called it, the extremeft stupidity to worship that which is eaten,

(e) *Theodor. Interrog.* 55.
 in *Genef.*
 Ἀκούσας ἰδὼς ὡρῶν
 πρὸς τὸ ἐσθῆναι.

And

And again;

How can any one of a sound Mind, call that a God, which being offered to the True God, is afterwards eaten by him?

Id. qn. 11. in Levit.

Πῶς γὰρ ἂν τις σωφρονῇς—δυνατόν θάδν—τὸ τὸ ἀληθινὸν θεὸν φάγεσθαι ἑαυτὸν, καὶ παρ' αὐτοῦ ἐσθιέμενον;

But now, after all, the saddest Consideration is, that the Prejudices are so great against this, (and another *Twin-Doctrine* of the Roman Church, about the *worship of Images*) that a perpetual Stumbling-block seems to be laid before the Jews; and it may be look'd upon as the τὸ κάρτερον, that which will always hinder and obstruct their Conversion, whilst it is believed by them to be the common Sence and Faith of Christians; and they have too great a Temptation to believe so, when they have seen this Church, which has got the most worldly Power into its hands, persecuting not only *Jews*, but *Hereticks* (as they call all other Christians that deny this Doctrine) to the Death for gainsaying it; and when that Work will cease, God only knows. The Jews can never be supposed to get over this hard Chapter, whilst they who call themselves the only Catholick Christians, hold such things about the *Body of Christ*, (and remember that it is about a Body) which as the forenamed *Jos. Albo* (f) speaks, *No Man's Mind can conceive, nor Tongue utter, nor any Ear can hear.* He means, by reason of their absurdity.

(f) *Ibid.* Ista talia sunt quæ mens non potest concipere, neq; os eloqui, neq; auris audire.

So that the Case of the Jews, and their Conversion, seems to be hopeless and desperate, according to all humane guesses, till there be a change wrought (not in the substance of the Bread and Wine this Church dreams of, but) in the *Romanist's Belief*. And though this also may seem, upon many accounts, to be as hopeless as the former, yet, for a Conclusion, I will try, whether, as once the Great Apostle thought it a wise method (*Rom. 11. 14.*) by the Example of the Gentiles, ἐκζητῶναι, to provoke the Jews to *Emulation*; so it may not be as proper, to propose the Example of the *Jews themselves* to the *Romanists*, to provoke their *Emulation*, whom they may see better explaining (as blind as they are) Christ's

words

words of Institution ; and agreeing better with the Ancient Church in the matter of the Eucharist, than themselves ; and raising such Arguments and Objections against the Transubstantiating Doctrine, as can never, to any purpose, be answered.

The Instances of this are very remarkable, in a Book called *Fortalitium Fidei contra Judeos*, &c. printed An. 1494. but written, as the Author himself tells us (*fol. 61.*) in the Year 1458. where he gives us the Arguments of a Jew against Transubstantiation ; some of which I shall out of him faithfully translate.

(g) Vid. l. 3.
confid. 6. fol. 130
impossibl. 10.

The Jew (g) begins with Christ's words of Institution, and shows, that they cannot be interpreted otherwise than figuratively, and significatively, as the Fathers, we have heard, have asserted.

" 1. Vos Christiani dicitis, &c. Ye Christians say in that
" Sacrament (*of the Eucharist*) there is really the Body and
" Blood of Christ. This is impossible. Because when your
" Christ, showing the Bread, said, *This is my Body*, he spake
" significatively, and not really ; as if he had said, this is the
" Sign or Figure of my Body. After which way of speaking,
" Paul said, 1 Cor. 10. *The Rock was Christ* ; that is,
" a Figure of Christ. And it appears evidently, that this
" was the Intention of your Christ, because when he had discoursed
" about the eating his Body, and drinking his Blood, to lay the
" offence that rose upon it among the Disciples, he says, as it were,
" expounding himself, *The words that I have spoken to you are Spirit and Life* : denoting, that what he
" had said, was to be understood, not according to the Letter,
" but according to the Spiritual Sense. And when Christ said,
" *This is my Body*, holding Bread in his Hands, he meant, that that
" Bread was his Body (*in potentia propinqua*) in a near possibility,
" viz. after he had eaten it, for then it would be turned into his
" Body, or into his Flesh ; and so likewise the Wine. And after
" this manner we Jews do, on the day of Unleavened Bread ; for we take
" unleavened Bread in memory of that time, when our Fathers were
" brought out of the Land of Egypt, and were not permitted

mitted to stay so long there, as whilst the Bread might be leavened, that was the Bread of the Passover; and we say, *This is the Bread which our Fathers ate*, though that be not present, since it is past and gone; and so this unleavened Bread, minds us of the Bread of Egypt, and *this Bread* is not *that*; so is that Bread of which the Sacrifice of the Altar is made. It is sufficient for Christians to say, that it is in memory of that Bread of Christ, though *this Bread* be not *that*. And because it was impossible that one Bit of his Flesh should be preserved in memory of him, he commanded, that that Bread should be made, and that Wine, which was his Flesh and Blood in the next remove to come into act; as we Jews do, (and Christ borrowed his Phrases and the Elements from their Supper) at the Passover with the unleavened Bread, as we said before. When therefore your Christ at the Table took Bread, and the Cup, and gave them to his Disciples, he did not bid them believe that the Bread and Wine were turned into his Body and Blood, but that as often as they did that, they should do it in remembrance of him, viz. in memory of that past Bread: and if you Christians did understand it so, no impossibility would follow; but to say the contrary, as you assert, is to say an impossible thing, and against the intention of your Christ, as we have shew'd.

This is what the Jew urges with great reason. But the Catholick Author makes a poor Answer to it, and has nothing to say, in effect, but this, *That the Tradition of the Catholick Church concerning this Sacrament is true. viz. That in this Sacrament there is really, and not by way of Signification, the True Body and True Blood of Christ.*

2. Whereas the Roman Church flies to Miracles in this case of Transubstantiation, the Jew encounters that next of all, thus.

"You Christians say that the Body and Blood of Christ *Ibid. 11. Im-*
"is in the Sacrament of the Altar by a Miracle; this I prove *possib. p. 131.*
"to be impossible. Because if there were any Miracle in the
"case, it would appear to the Eye; as when *Moses* turned
"the Rod into a Serpent; that was performed evidently to
the

"the Eye, though Men knew not how it was done. So also
 "in the case of the Ark of the Covenant of Old, mighty
 "Miracles were wrought; and those not only sensible Mira-
 "cles, but also publick, and apparent to all the People; (in-
 "somuch that Infidels were terrifyed at the very report of
 "such Miracles) Men seeing before their Eyes the Divine
 "Power brightly shining in Reverence of the Ark of his
 "Covenant, as appears in his Dividing the Waters of *Jor-*
 "*dan*, while the People of *Israel* passed over dry-shod, the
 "Waters on one side swelling like a Mountain, and on the
 "other flowing down as far as the dead Sea, till the Priests
 "with the Ark went over the Chanel of *Jordan*, and then
 "*Jordan* returned to its wonted course. But the Kings of
 "the *Amorites* and *Canaanites* hearing of so great and pub-
 "lick a Miracle, were so confounded with the terror of
 "God, that no Spirit remained in them (*Josu. c. 4. & 5.*)
 "and so I might instance in many other Evident Miracles,
 "which to avoid tediousness, I omit. And yet in that Ark,
 "neither God nor Christ was really contained, but only the
 "Tables of Stone containing the Precepts of the Decalogue,
 "and the Pot of Manna, &c. (*Exod. 16.*) and the Rod of
 "*Aaron* that flourished in the House of *Levi* (*Numb. 17.*) If
 "therefore by the Ark (that carried only the foresaid Bo-
 "dies that were inanimate, how sacred soever they were)
 "God wrought in Honour of it such evident far-spreading
 "and publick Miracles, how much more powerfully should
 "they have been wrought by him, if it were true, that in
 "your Sacrament of the Altar the true God or Christ were
 "really contained, whom you affirm that he ought to be wor-
 "shipped and venerated infinitely above all. Since therefore
 "no such thing do's appear there to the Eye, it follows that
 "it is impossible for any Miracle to be done there, since this
 "is against the Nature of a Miracle.

The answer to this is so weak, and so the rest, are gene-
 rally such an unintelligible School-jargon, that I shall not tire
 the Reader with them. But shall go on with the Jew.

*Ibid. 12. Im-
 possible. fol. 132.*

3. "You Christians do assert, that the true Body of Christ
 "begins to be on the Altar. This seems to be impossible;
 "For

"For a thing begins to be where it was not before, two ways.
"Either by Local Motion, or by the conversion of another
"thing into it; as appears in Fire, which begins to be any
"where, either because it is kindled there anew, or is
"brought thither *de novo*.

"But it is manifest, that the true Body of Christ was not
"always on the Altar; because the Christians assert, that
"Christ ascended in his Body to Heaven. It seems also im-
"possible to be said, that any thing here is converted anew
"into Christ's Body; because nothing seems convertible into
"that which existed before; since that into which another
"thing is turned, by such a change, begins to exist. Now
"it is manifest, that Christ's Body did *præexist*, seeing it
"was conceived in the Womb of *Mary*. It seems therefore
"impossible, that it should begin to be on the Altar anew, by
"the Conversion of another thing into it.

"In like manner, neither by a change of Place, because
"every thing that is locally moved, do's so begin to be in one
"place, that it ceases to be in that other in which it was be-
"fore. We must therefore say, that when Christ begins to
"be on this Altar on which the Sacrament is perform'd, he
"ceases to be in Heaven whither he ascended. It is also
"plain, that this Sacrament is in like manner celebrated on
"divers Altars. Therefore it is impossible that the Body of
"Christ should begin to be there by a Local Motion.

4. "You Christians affirm, that your Christ is whole in *fol. 13. Imposs.*
"the Sacrament, under the Species of Bread and Wine. *fol. 134.*
"This I prove thus to be impossible. Because never are the
"Parts of any Body contained in divers Places, the Body it
"self remaining whole. But now it is manifest, that in this
"Sacrament the Bread and Wine are asunder in separate Pla-
"ces. If therefore the Flesh of Christ be under the Species
"of Bread, and his Blood under the Species of Wine, it
"seems to follow, that Christ do's not remain whole, but
"that always when this Sacrament is celebrated, his Blood is
"separated from his Body.

5. "You

Ibid. 14. *Imposs.*
fol. eod.

5. "You Christians say, that in that little Host, the Body of Christ is contained. This I prove to be impossible. Because it is impossible that a greater Body should be included in the place of a lesser Body. But it is manifest, that the True Body of Christ is of a greater Quantity than the Bread that is offered on the Altar. Therefore it seems impossible, that the true Body of Christ should be whole and entire there, where the Bread seems to be. But if the whole be not there, but only some part of it, then the foregoing Inconvenience returns, that always when this Sacrament is perform'd, the Body of Christ is Differenced (or *separated*) by Parts.

I will only here set down what the Catholick Author replies to this (after the unintelligible distinctions of the Schools) and seems most to trust to, even such wise Similitudes as these, that the Soul is greater than the Body, and yet is contained within it; that a great Mountain is contained in the little Apple of the Eye; and the greatest Bodies in a little Looking-glass; and great Virtues in little precious Stones, and in the Little Body of the Pope great Authority, &c.

Ibid. 15. *Imposs.*
fol. 135.

6. "The Jew says, you Christians affirm that your Christ is in like manner on more Altars where Masses are celebrated. This seems to be impossible, because it is impossible for one Body to exist in more places than one. But it is plain that this Sacrament is celebrated in more Places. Therefore it seems impossible that the Body of Christ should be truly contained in this Sacrament. Unless perhaps any should say, that according to one part of it, it is here, and according to another Part elsewhere. But from thence it would again follow, that by the Celebration of this Sacrament the Body of Christ is divided into Parts; when yet the Quantity of the Body of Christ seems not to suffice for the dividing so many Particles out of it, as there are Places in which this Sacrament is performed.

7. "You

7. "You Christians say, that after Consecration, all the
 "Accidents of Bread and Wine are manifestly perceived in
 "this Sacrament, viz. the Colour, Taste, Smell, Figure,
 "Quantity and Weight. About which you cannot be de-
 "ceived, because Sense is not deceived about its proper Ob-
 "jects. Now these Accidents, as you assert, cannot be in
 "the Body of Christ as in their Subject. — Nor can they
 "subsist by themselves, seeing the Nature and Essence of an
 "Accident is to be in another thing (7. *Metaphys.*) For Ac-
 "cidents seeing they are Forms, cannot be individuated but
 "by their Subject; and if the Subject were taken away,
 "would be universal Forms. It remains therefore that these
 "Accidents are in their determinate Subjects, viz. in the
 "substance of Bread and Wine. Wherefore there is there
 "the substance of Bread and Wine, and not the substance
 "of Christ's Body; for it seems impossible that two Bodies
 "should be together, (*in one place.*) *Ibid. 16. Imposs. fol. 136.*

8. "The Jews say, It is certain that if that Wine in your
 "Sacrament were taken in great Quantity, that it would heat
 "(the Body) and intoxicate, as before it was a Sacrament :
 "and also that the Bread would strengthen and nourish. It
 "seems also, that if it be kept long and carelessly, it will cor-
 "rupt; and it may be eaten of Mice; the Bread and Wine
 "also may be burnt and turned into Vapours; all which can-
 "not agree to the Body of Christ, seeing your Faith declares
 "it to be impassible. It seems therefore impossible, that the
 "Body of Christ should be contained substantially in this Sa-
 "crament. *Ibid. 17. Imposs. fol. 137.*

9. "The Jew says, That you Christians break that Sacra-
 "ment into Parts; Therefore it is impossible that the Body
 "of Christ should be there. The Consequence is thus pro-
 "ved: Because, that Fraction which do's sensibly appear,
 "cannot be without a Subject. For it seems to be absurd
 "to say, That the Subject of this Fraction is Christ's Body.
 "Therefore it is impossible Christ's Body should be there, but
 "only the Substance of Bread and Wine. *Ibid. 18. Imposs. fol. 137.*

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There is a great deal more of what the Jews say against this Doctrine, in that Author: but this is enough, for the purposes I before mentioned (and so I leave it to the Consciences of those concerned) to show, that even the Jews have better explained the words whereby Christ instituted this Sacrament, than the Romanists have, by making it a Figure of Christ's Body, and not the Body it self, spoken more agreeably to the Faith of the *Ancient Church*, that did so; and have confuted the Errors of *this Church*, by Maxims consonant to the Sense and Reason of all Man-kind. Which God grant they may be sensible of, who have so manifestly swerved from them all, that so *their Words* may never rise up in Judgment against them.

THE END.

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